Scholars of Sunnah
(Ulema e Haqq) views
on
Tablighi Jamaat*
(*Tehreek e Imaan** (Imaan Movement)

(Volume 1)
Version 1

Collection of Articles written By

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<u>Naming of *Tablighi Jamaat**</u>

*Maulana Ilyas did not assign any name to this movement because his point of view was that, it is the duty of each and every member of Muslim Ummah to do effort of *dawah o Tableegh* .

<u>Maulana Muhammad Ilyas has been quoted saying</u>

"I have not put any name for the Movement Rather never it came to my mind about keeping any name. If I would have been put any, it would have been *Tehreek e Imaan* (Imaan movement)"

<u>Maulana Muhammad Ilyas has been quoted saying</u>

"But people started calling it *Tablighi Jamaat* and this name became so popular that sometimes even I take this name"

(Source https://archive.org/details/ManzoorNomaniEnglishBookonTablighiJamaat)

Compilor's Note

In the name of Allah, Most Gracious, Most Merciful.

All praises to Allah the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muhammad Sallallahu Alaihi Wasallam, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allah, till the Day of Resurrection.

1. **This book is basically collection of views and writing about Tablighi Jamaat by Scholars of Sunnah. It will be a series that may have 4-5 Volumes as it will progress.**
2. **It is a fact that 95% of Great *Ulema e Haqq* (True Scholars) all over the world including the Arab world are supporting Dawah effort being done by Tabligh Jamaat.**Although Many of the *Ulma e Haqq* are working in service of Islam in different fields e.g Madarsa, Fatawa, Dars O Tadrees and Tasnnef o Taleef, Tazkiya etc so they may not always have active Participation in Tablighi Jamaat.
3. **Some Ulema Scholars may have some misunderstanding. The** work and character of the effort will convince them. This method of convincing was successfully used by Maulana Ilyas Rahimullah. He not only convinced Rather He even took active work from those who were initially even against the effort.
4. Some Scholars may be pointing the mistakes of workers or on some Scholarly issues. Don't take it as opposition. Rather it should be listened carefully and should be looked into for correction. This is the approach of our Elders

Beofore Presenting Scholars views few words about the Movement

Tabligh literally means 'to convey'. Contextually, it refers to conveying the message of Islam. This is the sunnah of all the prophets. The most important rule of tabligh is hikmah. Allah Ta'ala says in the Holy Quran:

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة

Invite (people) to the way of your Lord with wisdom and good counsel. (Verse: 16:125)

Whosoever does tabligh must adopt hikmah. It is only then, that people will understand and accept.

Tablighi Jamaat is not a jamaat/group Rather it is a movement of of Ahle Sunnat Wala Jamaat for Dawah Tabligh & Islah with special emphasis on self reformation of self and doing Dawah with Qualities and Hikmah.

Proof from Quran and Hadith For The Work of Tabligh

The work of tabligh 'has strong basis in Quran and sunnah'. There are numerous verses of the Quran and the Ahadith of Nabi (Sallallahu Alaihi Wasallam) that support the practice of tabligh. Hereunder are a few of them:

From the Holy Quran:

1.

ادع إلى سبيل ربك بالحكمة والموعظة الحسنة

Invite (people) to the way of your lord with wisdom and good counsel. (Verse: 16:125)

2.

ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر

And there has to be a group of people from among you who call towards good and prevent from evil. (Verse: 3:104)

3.

ومن أحسن قولا ممن دعا إلى الله وعمل صالحا وقال إنني من المسلمين

And who is better in utterance than the one who called people towards Allah, and acts righteously and says, "I am one of those who submit themselves (to Allah Ta'ala). (Verse: 41:33)

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

110: آل عمران(*You are indeed the best community that has ever been brought forth for (the good of) mankind: you enjoin the doing of what is right and forbid the doing of what is wrong. [Q. 3:110)*

And has been said the following verse الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الأَرْضِ أَقَامُوا الصَّلاَةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنْ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الأُمُورِ)الحج :41

[22:41] (The ones who help Allah are) those who, when We give them power in the land, establish Salah, pay Zakah, bid what is Fair and forbid what is Unfair. And with Allah lies the fate of all matters.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولاً مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ)الجمعة :2

He is the One who raised amidst the unlettered people a messenger from among themselves who recites to them His verses, and purifies them, and teaches them the Book and the wisdom, while they were earlier in open error. [62:2]

From the Ahadith of Nabi (Sallallahu Alaihi Wasallam):

4.

فقال أبو سعيد أما هذا فقد قضى ما عليه سمعت رسول الله صلى الله عليه وسلم يقول من رأى منكم منكرا فليغيره بيده فإن لم يستطع فبلسانه فإن لم يستطع فبقلبه وذلك أضعف الإيمان

Hazrat Abu Sa'eed (Radhiyallahu Anhu) narrates that he heard Nabi (Sallallahu Alaihi Wasallam) saying, "Whosoever witnesses a forbidden act being committed, he should prevent it by the use of his hands; if he is unable to do so, then he should prevent it with his tongue; if he is unable to do so, he should at least consider it a vice in his heart; and this is a very low level of Iman".

(Sahih Muslim Vol.2 Pg.211/2 - Darul Ma'rifah)

5.

عن النعمان بن بشير رضي الله عنهما عن النبي صلى الله عليه وسلم قال مثل القائم على حدود الله والواقع فيها كمثل قوم استهموا على سفينة فأصاب بعضهم أعلاها وبعضهم أسفلها فكان الذين في أسفلها إذا استقوا من الماء مروا على من فوقهم فقالوا لو أنا خرقنا في نصيبنا خرقا ولم نؤذ من فوقنا فإن يتركوهم وما أرادوا هلكوا جميعا وإن أخذوا على أيديهم نجوا ونجوا جميعا

It has been reported on the authority of Nu'man bin Bashir (Radhiyallahu Anhu) that Nabi (Sallallahu Alaihi Wasallam) said, "There are people who

do not transgress the limits (laws) of Allah Ta'ala, and there are others who do so. They are like two groups who boarded a ship; one of them settled on the upper deck, and the other on the lower deck of the ship. When the people of the lower deck needed water, they said, "Why should we cause trouble to the people of the upper deck when we can have plenty of water by making a hole in our deck". Now, if the people of the upper deck do not prevent this group from such foolishness, all of them will perish; but if they stop them, they will be saved".
(Sahih Al Bukhari Vol.3 Pg.152 - Darul fikr)

Tablighi jamaat call is based on Quran and Ahadith and always guided by Pious Ulema and Muftiyan Karam and Scholars of Sunnah and Knowledge

Their call is for complete deen and they say to people:

Our success in this life and the life hereafter is in obeying the commandments of Allah (SWT) and in following the noble ways (Sunnah) of Rasul-ullah (Sallaho Alaihe Wassallam)

There is ABUNDANT EVIDENT from the Qur'aan in their call as Allah (SWT) has said:

وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمۡ تُرۡحَمُونَ

[3:132]Obey Allah and the Messenger, so that you may be blessed.

قُلۡ أَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَۖ فَإِن تَوَلَّوۡاْ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلۡكَٰفِرِينَ

[3:32] Say: .Obey Allah and the Messenger. Then, should they turn back, Allah does not love the disbelievers.

قَدۡ أَفۡلَحَ ٱلۡمُؤۡمِنُونَ

[23:1]Success is really attained by the believers

خَٰلِدِينَ فِيهَا وَمَسَٰكِنَ طَيِّبَةً فِى جَنَّٰتِ وَٱلۡمُؤۡمِنَٰتِ جَنَّٰتٍ تَجۡرِى مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ وَعَدَ ٱللَّهُ ٱلۡمُؤۡمِنِينَ
وَرِضۡوَٰنٌ مِّنَ ٱللَّهِ أَكۡبَرُۚ ذَٰلِكَ هُوَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ عَدۡنٍ

[9:72] Allah has promised to the believers, male and female, gardens beneath which rivers flow, where they shall live forever, and good homes in gardens of eternity. And Allah's pleasure is above all. That is the supreme success.

Tabligh Remind people as

They ***remind*** our Muslim brothers and Sisters to change their life according to Qur'aan and Sunnah and we believe that our ***reminder*** also has evidence from the book of Allah (SWT):

وَذَكِّرْ فَإِنَّ ٱلذِّكْرَىٰ تَنفَعُ ٱلْمُؤْمِنِينَ

[51:55] And keep reminding, because reminding benefits the believers.

How to actually change their life? We refer them to the Ulama (& people of knowledge) and we believe that we evidence for that from the book of Allah (SWT) as well:

فَسْـَٔلُوٓا۟ أَهْلَ ٱلذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ

[21:7]...So, ask the people (having the knowledge) of the Message, if you do not know...

The approach of Tablighi Jamaat from Quran and Hadith

Tablighi Jamaat adopt softness and conciliatory attitude with wisdom. They do Nahi Anil Munkar, try to eradicate the sins, Bidah ,Shirk from the society with the soft, lenient and conciliatory approach. They have evidence for this approach in Quran and Hadith.

(Note: TJ is not objecting interfering to those who want to be harsh.But Tablighi Jamaat methodology has very strong support in Quran and Hadith. Allah has opened the Hikmat on Ulema and Mashaikh and only Allah is the doer.)

When Allah (SWT) sent Sayyidina Musa (AS) to Fir'aun he was commanded
فَقُولاَ لَهُ قَوْلاً لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى)طه :44

[[20:44] So speak to him in soft words. May be, he accepts the advice or fears (Allah).

(No Muslim group/Person is as bad as Firaun (Pharao) and no Daee/person who has come for correction is as good as Sayyidina Musa (AS) who was a prophet.)

And Allah (SWT) states:
ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ)النحل :125).

[16:125] Invite (people) to the way of your Lord with wisdom and good counsel. And argue with them in the best of manners...

فَبِمَا رَحْمَةٍ مِنْ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ)آل عمران :159).

[3:159] So, (O Prophet) it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you...

Narrated by Aisha: Allah's Apostle (peace be upon him) said: Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective. [Muslim]

Tablighi Jamaat Khurooj Fi Sabilillah

Ahadith about Sahaba leaving there home for peaceful Dawah and preaching to Muslims other than for War in Jihad?

Discussion:
It is fairly obvious that there is nothing wrong with visiting Muslims as a group to teach them their Deen.

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلاَ نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنْذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ)التوبة :122

It is not (necessary) for all the believers to go forth; So, why should it not be that a group from every section of them goes forth, so that they may acquire perfect understanding of the Faith, and so that they may warn their people when they return to them, so that they may take due care (of the rules of Shaniah).

The following Narrations gives Example of Prophet time and of Sahaba time. First there are 7-8 Hadith about prophet Period.

Then there is a long account of Khilafat Period of Hazrat Umar Raziallahu Anhu. When Islam spreaded in his period to new areas . He sent Sahaba for teaching of Muslims. He sent Jamaat of Shaba to Hims Damscuss and Palestine. He also instructed the working plan for teaching there.

Prophet Era Examples

هيبأ نع ةدرب يبأ نب ديعس نع ةبعش نع عيكو انثدح ةبيش يبأ نب ركب وبأ انثدح ارسعت الو ارسي لاقف نميلا ىلإ اذاعمو هثعب ملسو هيلع الله ىلص يبنلا نأ هدج نع افلتخت الو اعواطتو ارفنت الو ارشبو

1. It has also been narrated by Sa'd b. Abu Burda through his father through his grandfather that the Prophet of Allah (may peace be upon him) sent him and Mu'adh (on a mission) to the Yemen, and said (by way of advising them): Show leniency (to the people) ; don't be hard upon them; give them glad tidings (of Divine favours in this world and the Hereafter) ; and do not create aversion. Work in collaboration and don't be divided. [Muslim]
Then afterwards Abu Musa Asharee *Raziallahu Anhu* was also sent to assist them.

نب سنأ نع ةداتق نع ديعس انثدح عيرز نب ديزي انثدح حماد بن الأعلى عبد حدثني لوسر [1501 :ص] اودمتسا نايحل ينبو ةيصعو ناوكذو الرعل أن عنه الله رضي مالك الله صلى الله عليه وسلم على ودع مهدمأف نيعبسب من الأنصار انك نسميهم القراء مهولتق ةنوعم رئبب اوناك ىتح ليللاب نولصيو راهنلاب نوبطتحي اوناك زمانهم في على حبصلا يف وعدي ارهش تنقف ملسو هيلع الله ىلص النبي غلبف مهب اوردغو أحياء من أحياء العرب على لعر ناوكذو ةيصعو ينبو نايحل

2. Narrated Anas: *The people of the tribes of Ril, Dhakwan, 'Usiya and Bani Lihyan came to the Prophet and claimed that they had embraced Islam, and they requested him to support them with some men to fight their own people. The Prophet supported them with seventy men from the Ansar whom we used to call Al-Qurra'(i.e. Scholars) who (out of piety) used to cut wood during the day and pray all the night. So, those people took the (seventy) men till they reached a place called Bi'r-Ma'ana where they betrayed and martyred them. So, the Prophet invoked evil on the tribe of Ril, Dhakwan and Bani Lihyan for one month in the prayer.* [Bukhari]

3. Hadhrat Aasim bin Umar bin Qataadah *Raziallahu Anhu* narrates *that delegates from the Udhal and Qaara tribes, both branches of the Jadeelah clan, came to Rasulullaah Sallallahu Alaihi Wasallam after the Battle of*

Uhud. They requested Rasulullaah Sallallahu Alaihi Wasallam saying, "Islaam has come to our land, so please send some of your companions with us to teach us the Qur'aan and assist us in understanding Islaam." Rasulullaah Sallallahu Alaihi Wasallam then sent six Sahabah, the Ameer of whom was Hadhrat Marthad bin Abu Marthad Raziallahu Anhu, who was a close friend of Hadhrat Hamzah bin Abdul Muttalib Raziallahu Anhu. The Hadith then continues to speak about the Battle of Rajee. (I) Haakim (Vol.3 Pg.222).

4. Hadhrat Ali *Raziallahu Anhu* narrates, "Some people from Yemen once came to Rasulullaah *Sallallahu Alaihi Wasallam* saying, 'please send to us someone who will help us develop an understanding of the Deen, who will teach us the Sunnah and judge between us by the Book of Allaah.' Rasulullaah *Sallallahu Alaihi Wasallam* said, '0 Ali! Go to the people of Yemen, develop an understanding of Deen amongst them, teach them the Sunnah and judge between them by the Book of Allaah.' I responded by saying:' "But the people of Yemen are a foolish bunch who will bring me cases about which I will have no knowledge.' Rasulullaah *Sallallahu Alaihi Wasallam* placed his hand on my chest and reassured me saying, 'Go. Allaah shall guide your heart and make your tongue unwavering.' (By the blessings of this du'aa) Until this day, I have never doubted any judgement I have passed between two persons." *(2) Ibn Jareer, as quoted in Muntakhab KanzuJ UmmaaJ(Vol.5 Pg.37).*

5. Hadhrat Anas *Raziallahu Anhu* narrates that some people from Yemen once approached Rasulullaah *Sallallahu Alaihi Wasallam* with the request, "Do send with us someone who will teach us the Qur'aan." Rasulullaah took hold of the hand of Hadhrat Abu ubaydah bin Jarraah *Raziallahu Anhu* and sent him with taleem saying, "This is the most trustworthy person of this Ummah." *(3) Haakim (Vo1.3 Pg.267).*

Another narration states that the people of Yemen requested Rasulullaah for someone who would teach them the Sunnah and Islaam.(4)

(4) Ibn Sa'd (Vol.3 Pg.299).

6. Hadhrat Abu Bakr bin Muhammad bin Amr bin Hazam *Raziallahu Anhu* said, "Here with us is the letter (of appointment) that Rasulullaah *Sallallahu Alaihi Wasallam* had written for Hadhrat Amr bin Hazam *Raziallahu Anhu* when Rasulullaah *Sallallahu Alaihi Wasallam* sent him to Yemen to educate the people (in Islaam), to teach them the Sunnah

and to collect their zakaah. The letter was an undertaking from Hadhrat Amr bin Hazam *Raziallahu Anhu* and a briefing.

The letter stated:

"In the name of Allaah, the Most Kind, the Most Merciful This is a letter from Allaah and His Rasool *Sallallahu Alaihi Wasallam*. O, you who have Imaan, fulfil the undertakings you make.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

{Surah Maa'idah, verse I}.

This is an undertaking that Muhammad *Rasulullaah Sallallahu Alaihi Wasallam* is making with Amr bin Hazam *Raziallahu Anhu* when dispatching him to Yemen. His instructions are to have Taqwa in all matters because verily Allaah loves those who have Taqwa and those who do good."

Ibn Abi Haatim, as quoted in the TalSeerof Ibn Katheer (VoU Pg.3).

7. Hadhrat Abu Moosa Ash'ari *Raziallahu Anhu* reports that *Rasulullaah Sallallahu Alaihi Wasallam* send him and Hadhrat Mu'aadh bin Jabal to Yemen with instructions to teach the Qur'aan to the people. (2) *Abu Nu'aym in his Hilya (Vol. I Pg.256).*

8. Hadhrat Ammaar bin Yaasir *Raziallahu Anhu* relates, "Rasulullaah *Sallallahu Alaihi Wasallam* once sent me to a clan belonging to the Qais tribe to teach themthe Shari'ah ofIslaam. However, I found them to be like wild camels, with their gazes always aspiring for more and with no other interests besides their goats and camels. I therefore returned to Rasulullaah *Sallallahu Alaihi Wasallam*. who asked, '0 Ammaarl What happened?' When I related to Rasulullaah *Sallallahu Alaihi Wasallam* what the people were like and how indifferent they were, Rasulullaah *Sallallahu Alaihi Wasallam* said, '0 Ammaar Should I not inform you of people even stranger than these? They are people who know what these people are ignorant of and are still indifferent towards it as these people are.",(3) Bazzaar and Tabraani in his Kabeer, as quoted in Targheeb wat Tarheeb (Val.l Pg.91J.

At the time of Sahabah

There is a long account of Khilafat Period of Hazrat Umar Raziallahu Anhu. When Islam spreaded in his period to new areas for teaching of Muslims He sent Jamaat of Shaba to Hims Damscuss and Palestine. He also instructed the working plan for teaching there.

1. Hadhrat Muhammad bin Ka'b Qurazi *Raziallahu Anhu* reports that only five persons (from amongst the Ansaar) had memorised the entire Qur'aan

during the lifetime of Rasulullaah . These were Hadhrat Mu'aadh bin Jabal *Raziallahu An*hu, Hadhrat Ubaadah bin Saamit *Raziallahu Anhu*, Hadhrat Ubay bin Ka'b *Raziallahu Anhu* Hadhrat Abu Ayyoob *Raziallahu Anhu* and Hadhrat Abu Dardaa *Raziallahu Anhu* It was during the Khilaafah of Hadhrat Umar *Raziallahu Anhu* that Hadhrat Yazeed bin Abu Sufyaan *Raziallahu Anhu* wrote to Hadhrat Umar *Raziallahu Anhu* with the request, "The population of Shaam is great. The cities are overflowing with people who have accepted Islaam and are in dire need of people to teach them the Qur'aan and to create an understanding of Deen amongst them. 0 Ameerul Mu'mineen Do assist me by sending men who will teach them." Hadhrat Umar *Raziallahu Anhu* then sent for the five Ansaar mentioned and said to them, "Your brothers in Shaam have pleaded to me to send to them people who will be able to teach them the Qur'aan and create and understanding of Deen amongst the people. Please assist me with three of you. May Allaah shower His Mercy on you! YOU may draw lots if you please, or if there are any volunteers amongst you, they may leave immediately." "There is no need to draw lots," they submitted, "While this man Abu Ayyoob Raziallahu Anhu is too old, this man Ubay bin Ka'b *Raziallahu Anhu* is ill" It was therefore Hadhrat Mu'aadh bin Jabal *Raziallahu Anhu*, Hadhrat Ubaadah bin Saamit *Raziallahu Anhu* and Hadhrat Abu Dardaa *Raziallahu Anhu* who went. Hadhrat Umar's *Raziallahu Anhu* instructions to them were, "Start with Hims because there is a variety of people there and there you will find such people who learn very quickly. When you identify such people, direct the others towards them (to learn). When you are eventually satisfied with the people there, one of you may remain behind while the second proceeds to Damascus and the third to Palestine." The three Sahabah *Raziallahu Anh*u therefore proceeded to Hims, where they stayed until they were satisfied with the (learning of the) people. Hadhrat Ubaadah *Raziallahu Anhu* stayed on there while Hadhrat Abu Dardaa *Raziallahu Anhu* proceeded to Damascus and Hadhrat Mu'aadh *Raziallahu Anhu* to Palestine. Hadhrat Mu'aadh Raziallahu Anhu stayed on in Palestine until he passed away there in the plague of Amwaas. Hadhrat Ubaadah bin Saamit *Raziallahu Anhu* then left for Palestine and also passed away there. As for Hadhrat Abu Dardaa *Raziallahu Anhu*, he lived in Damascus until his death. (I) *Ibn Sa'd (VolA Pg.l72) and Haakim. as quoted in Kanzul Ummaal (VoU Pg.281). Imam Bukhaari has reported a similar narration in his Taareekh Sagheer (Pg.22).*

2. Hadhrat Haaritha bin Mudarrib *Raziallahu Anhu* narrates that he read the letter Hadhrat Umar Raziallahu Anhu wrote to the people of Kufa. The letter read: "I have sent Ammaar *Raziallahu Anhu* as your governor and

Abdullaah bin Mas'ood *Raziallahu Anhu* as .your teacher and advisor. These two are from amongst the choicest companions of Rasulullaah *Sallallahu Alaihi Wasallam*, so listen to them and follow them. Take note that I have given precedence to you people overmyself by sending Abdullaah bin Mas'ood to you (because I require him here in Madinah)." *(4) Ibn Sa'd (Vo1.6 page.).*

3. Hadhrat Abul Aswad Duwali says, "When I arrived in Basrah, Hadhrat Imraan bin Husayn Abu Nujayd *Raziallahu Anhu* was there. Hadhrat Umar bin Khattaab *Raziallahu Anhu* had sent him there to create an understanding of Deen amongst the people." *(5) Ibn Sa'd (Vol. 7 Pg.I0). (Many of these narrations has been collected at one place in (HAYATUS SAHABA VOL 3 PAGE 236-239)*

No war happened in Many areas. Sahaba Spreaded Islam to East coast of Africa, Indonesia, China (Large Part of the World)…By means of??

Some Orientalist historian (*Mushtashriqeen*) always misprojected Sahaba as warrior. **The p**eaceful missions of Shaba were not highlighted by them in history. Even at the time war their approach was not highlighted.

Sahaba spreaded Islam to Remote corner of the world. Their mission was spread of message of Allah and not for the conquest or fighting a war. There is no doubt that for the spread of the message of Allah if needed war has been mandated and Sahaba fought that also, and till Qiyamat these command of Allah is en force. *For legal status of Jihad and all the detail about it one can refer the book of Mufti Taqi Usmani on the issue. He has described very detailed view.)*

More or less it has affected Muslims and many of the us think on that line. When we talk about spread of Islam in our mind only comes the picture of Iran Rome Syria etc. War and fighting and We totally forget So many other countries and areas where no battle was fought. **We also forget the sequence of event before war.(e.g of Iran War)**

The Daees of Islam went to these Places and countries for peaceful Dawah where no war fought. E.g.

1. Indonesia and Malaysia.

Indonesia is a country that has the maximum number of Muslims in the world.The majority of people in Malaysia are Muslims. May one ask, “Which Muslim army went to Indonesia and Malaysia?”

2. East Coast of Africa.

Similarly, Islam has spread rapidly on the East Coast of Africa. One may again ask, if Islam was spread by the sword, "Which Muslim army went to the East Coast of Africa?"

3. Southern Indian states of kerala

In Kerala Islam came even before north India even much before Muhammad bin Qasim. No muslim Army came here rather historical evidences suggest that Sahaba Jamaat came here. And Some sahaba graves are also reported in kerala Malabar Region. In this Malabar region of Kerala 40-80% population is Muslim in different districts.

Even at the time of War…(e.g of Iran War)

If you get detail history, their has been full Dawah to king Rustam before battle. There went at least three delegation of Sahaba on different days and gave Dawah of Islam to king Rusatm before **Battle of Qaadisiyyah. These delegation were**

1. **Hadhrat Nu'maan bin Muqarrin** The group included Hadhrat Nu'maan bin Muqarrin,Hadhrat Furaat bin Hayyaan, Hadhrat Handhala bin Rabee Tameemi, Hadhrat Utaarid bin Haajib, Hadhrat Ash'ath bin Qais, Hadhrat Mughiera bin Shu'ba and Hadhrat Amr bin Ma'dikarib (Ibn Katheer in his *AlBidaaya wan Nihaaya* (Vol.7 Pg.38).
2. **Hadhrat Mughiera bin Shu'ba**
3. **Hadhrat Rib'ee bin Aamir**
4. The next day, the Persians asked for another person and Hadhrat Sa'd sent **Hadhrat Hudhayfa bin Mihsin** to addressed them in the manner that Hadhrat Rib'ee did.

(Bidaaya wan Nihaaya (Vo1.7 Pg.38). Tabari (Vo1.4 Pg.105) has $so narrated it and mentioned the detailed Da'wah that Hadhrat Zuhra, Hadhrat Mughiera, Hadhrat Rib'ee and Hadhrat Hudhayfa g ave .

Ibn Jareer as quoted in *Al Bidaaya wan Nihaaya* (Vo!.? Pg.40). Haakim (Vol.3 Pg.451).

(All these are also in Hayatus Sahaba Vol 1 page no 238-241)

With which sword was Islam spread? Even if Muslims had it they could not use it to spread Islam forcefully because the Qur'an says in the following verse:

"Let there be no compulsion in religion: Truth stands out clear from error" [Al-Qur'an 2:256]

But there is Sword of the Wisdom, Intellect love, mercy and Passion for mankind.

These sword that conquers the hearts and minds of people. The Qur'an says in Surah Nahl, chapter 16 verse 125:

"Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious."

[Al-Qur'an 16:125].

As for translation Most of the article has been translated by others. Some are known some are unknown.We highly acknowledge them and say Jazakallahu khair for them. Only some sections has been done by us.We fully accept our shortcoming and limitations in Translation of the Article. Urdu is a very rich language with words of Arabic and Persian. And many a times finding exact word in English becomes difficult. For the sake of keeping language simple and easily understandable some addition or deletion of words and sentences and Subheadings has been made.

Whatever is good from Allah and whatever is bad and shortcoming is from My side. Requesting for Dua for all those who helped in this Endeavour in different capacity.

Requesting for Pointing for any mistakes that could be corrected in next edition on ittehadummat@gmail.com

A Slave of Allah and Ummati of Prophet Muhammad ﷺ.

(Allah ka ek Zaeef Banda Nabi Ka Ummati)

jazakallah o Khair

The Path

Hadhrat Abdullah bin Umar *radiyalaahu anhuma* had mentioned,

"Whoever wishes to follow the way of another should follow the ways of those who have passed away.

These were the companions of Muhammad *sallalaahu alayhi wassalam*, who were the best people of this Ummah.

Their hearts were most pious, their knowledge was deepest and they were least pretentious. They were people whom Allah Ta'ala had chosen to be companions of His Nabi *sallalaahu alayhi wassalam* and for the transmission of His Deen.

You people should emulate their character and mannerisms.

By the Rabb of the Kaabah! The Sahabah *radiyalaahu anhum* of Rasulullah *sallalaahu alayhi wassalam* were correctly guided."

This Book is Dedicated

To

All slaves of Allah

Working in Different Fields

like

Dawah Taleem Tazkiyya Khidmat

With

Ikhlas (Sincerity of intention)

For

Helping mankind enter

into

Paradise

(Eternal life after death).

(Requesting for Dua for all those who participated in this compiling)

This Volume 1 is containing 4 Full Articles written by

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Author of above hundred books, including Saviors of Islamic sprit Vol 1-5 and Islam and the world.

Article No 1

DAWAH MANHAJ PRINCIPLE IN THE HOLY QURAN AND MESSANGER LIFE

(A Message-Carrying Nation and the Principles of its Invitation)

ALLAMA SYED SULAIMAN NADVI (R.A.)

[This is an essay by a great scholar and biographer of the Holy Prophet Sallallahu Alaihi Wasallam, and

is an appraisal of the Dawat and Tableegh movement revived by Hazrat Maulana Muhammad Ilyas R.A. at a time when it was still in its nascent stage.(1946)]

[Besides, it elucidates the main principles of Dawat deduced from the work of all the Prophets Alaihissalam of the past.

This essay stands as an independent document of real merit and, it is hoped that, if read with proper attention, it will be of great benefit to the, readers in respect of understanding the principles of Dawah work.]

- **Muslims Are Message Carrying Nation & Requirement Of Dawah**
- **Responsibility Of Dawah And Tabligh Work**
- **Principles Of Prophets Dawah In Quran and Prophet Life.**
- **Qualities of Daee (Dawah Worker).**
- **Resemblance Of The Dawah methodology of Tablighi Jamaat To Prophet Dawah on different parametes and accounts.**

ISLAM IS A DIVINE MESSAGE AND THE MUSLIM UMMAT IS ITS CARRIER.

Unfortunately this fact was missed and by and large unattended and neglected. Consequently, the Muslims came to regard themselves as a nation in that idiom in which other nations of the world are 'nations', that is, on territorial considerations or racial peculiarities,

However some Muslims of understanding hold that, unlike other nations, the Muslim nationhood is constructed on the threshold of religious ideology. But still the reality lies beyond this limited concept of nationhood.

The truth is that the Muslim Ummat is a community sent down to the world by Allah Subhanahu Taala with a specific message, whose sole obligation consists in preserving this message, propagating it and inviting people to fulfil its demands. Those who accept this message of Allah form one universal brotherhood, having certain obligations, and all believers belong to this universal brotherhood, or call it a nation. After coming to know this unique character and function of this Ummat, it becomes manifest that the biggest responsibility of this Ummat consists in

(1)Proper understanding of this message,

(2)Fulfilling the requirements of this message,

(3)Learning the science of this message,

(4)Inviting people to adhere to the demands of this message and its propagation,

(5)Establishing a universal brotherhood of those who adhere to it, and

(6)Fulfilling the obligations pertaining to this brotherhood.

It is a pity that, by and large the Muslims became forgetful of this of their responsibility. The Muslim sultans and kings were content with making conquests and expanding their domains, thereby collecting ransom and land-revenue, believing that leading a life of comforts and luxuries was the only end worth achieving. The ulama and the scholars limited themselves to scholastic pursuits, (teaching talebeen) preferring the life of contentment and seclusion to the trails (Fitnah) of the world. The soofis and the darveshes dedicated themselves to individual prayers and adopted the cloistered life of the hermits, away from the busy life of the world.

This resulted in that due to the absence of strong & active connection with elites (Ulemas & Scholars)of ummat, the common mass became forgetful of its position, and the actual cause of the bringing forth of Muslim Ummat was lost sight of by all sections of the Muslim Community.

The Responsibility of the Muslim Ummat

It has been established on the authority of the text of the Holy Qur'an and authentic Traditions that the entire Muslim Ummat, following the example of the Holy Prophet *Sallallahu Alaihi Wasallam*, has been deputed by Allah to convey His message to all nations of the world. As a matter of fact, this Ummat was created and sent out to the world with the purpose of fulfilling the obligations of *da 'wat* (inviting people to the message of Allah), *tableegh* (propagation of the message of Allah) and *amr bil ma'roof wa nahi a'nil munkar* (enjoining the doing of the Good and negating the evil). The following verse is elucidating this fact:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنْ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

آل عمران :110)

You are indeed the best community that has ever been brought forth for (the good of) mankind: you enjoin the doing of what is right and forbid the doing of what is wrong. [Q. 3:110)

This verse clearly states that the Muslim Ummat has been raised for [the guidance of] all other communities. The purpose of this Ummat's creation is that it should serve all the other nations in the sense that it should enjoin them to do good deeds, propagate good actions and forbid what is wrong. Now, if this Ummat neglects this duty, it will not be fulfilling the function for which it was raised'.

A few verses earlier than the one quoted above, it has been expressly stated that it is the Farz-e-kifaya (collective responsibility) of this Ummat to depute, in every age, an adequate number of people for this mission. If all the various sections of the Ummat neglect this duty, the entire Ummat will be regarded as a community of defaulters. However, if some groups fulfil this collective obligation on behalf of the' others, the entire Ummat will be absolved from this obligation.

Allah says

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ
هُمُ الْمُفْلِحُونَ)آل عمران :104

There has to be a group of people from among you who call towards the good, and bid the Fair and forbid the Unfair. And it is these who are successful. [Q, 3:105)

According to this verse, this chosen group has been made responsible for the reformation and well-being of the entire Ummat; and **three important tasks have been assigned to it**:

(1) Inviting the entire ummat, rather all mankind, to what is good,

(2) Propagation of good ideas and good deeds, and

(3) Forbidding what is wrong,

Till the time A large number of people committed to this cause were present in the Ummat, these obligation continued to be fulfilled in an effective manner, the magnitude and tempo of work is proportionate to the number of devoted persons in this *Jamii'ats* (People for this cause). And, according to the prediction of the Hadees: The best

generation is the generation of my companions... The *jamiiat* (Group of people) of *Sahaba Raziallau Anhum*, the *jamii'at* of *tabieen*' and the *jamii'at* of *taba-tabieen Rahimullah*, did this work effectively. With the passage of time generations after generations these *jamii'ats* (Group of people) kept on reducing in number and it finally reduced to mere individual. It became domain of the selected individual's personal effort instead of a collective work of the ummat.

Acquisition of Worldly Fortune and Power is not the Basic Objective:

In this context, the fatal mistake was of believing the establishment of an Islamic power and acquisition of worldly fortune to be the highest idea and objective in itself.

The apprehension of the Holy Prophet *Sallallahu Alaihi Wasallam*, expressed in the following *Hadees* came absolutely true:

> ***"I have no fears about your foiling into poverty. but. I fear your being granted abundance of worldly things ...***

When the world, with its luxuries, wealth and other attractions, put her shadow on the Muslims, they started believing the conquest of nations, expansion of boundaries

and collection of land-revenue the only aims and objectives of this Ummat, and **became satisfied over a Muslim kingdom instead of the kingdom of Islam**.

In other words." they thought only such a piece of land to be their objective which was headed by a Muslim, even though he were a Muslim in name only; whereas, in reality, the objective was that the Muslims should strive to establishment of the Rule & Law of our creator Almighty Allah and to establish system of Justice and tranquility for mankind that are core values of Islamic socio-political system, and that state (i.e., piece of land) and power should serve as the vital means for the establishment of this system approved by Almighty,

As has been said the following verse الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الأَرْضِ أَقَامُوا الصَّلاَةَ وَآتَوْا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنْ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الأُمُورِ)الحج :41

[22:41] (The ones who help Allah are) those who, when We give them power in the land, establish Salah, pay Zakah, bid what is Fair and forbid what is Unfair. And with Allah lies the fate of all matters.

<u>Muslim Ummat is the Successor of the Holy Prophet *Sallallahu Alaihi Wasallam*:</u>

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنْ الْمُنكَرِ وَتُؤْمِنُونَ بِاللَّهِ

)آل عمران :110

> ***You are indeed the best community that has ever been brought forth for (the good of) mankind: you enjoin the doing of what is right and forbid the doing of what is wrong. [Q. 3:110)***

From the obligations of the Prophethood, the Muslim Ummat is made the successor of the Holy Prophet *Sallallahu Alaihi Wasallam* in:

(1) Inviting people to what is noble,

(2) Enjoining them to do good deeds, and

(3) Forbidding them from what is wrong.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولاً مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمْ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ

)الجمعة :2

> ***He is the One who raised amidst the unlettered people a messenger from among themselves who recites to***

them His verses, and purifies them, and teaches them the Book and the wisdom, while they were earlier in open error. [62:2]

Therefore, the three obligations which were assigned to the Holy Prophet as the functions of the Prophethood, i.e.,

(1) Proclamation of Allah's commands,

(2) Teaching the knowledge contained in the Book of Allah as well as imparting wisdom to His men, and

(3) Purification of the people's souls, were made obligatory for the Ummat as its collective responsibility.

That is why during the past centuries, the great religious figures of the Ummat (imams, sheikhs and ulama) have endeavored to fulfill these three responsibilities with great personal effort and concentration. And, it is due to their untiring efforts and devotion that today we find the World of Islam illuminated with the light of deen.

Combination of Formal Religious Education & Spiritual Purification:

The Holy Prophet *Sallallahu Alaihi Wasallam* fulfilled all the three responsibilities to the height of perfection.

He told Allah's command and recited the Qur' an verses to the people; taught them the Word of Allah and imparted to them the Divine Wisdom; and he was not content with this alone but with the blessed influence of his own self and correct methods, he purified the-souls of the people as well.

He made them clean personalities; cured the sicknesses of their hearts; reformed their morals and took them to the height of moral excellence by washing away the dust and rust of their evil doings.

After the Holy Prophet *Sallallahu Alaihi Wasallam* the work on both these external and internal aspects of religious knowledge used to be performed giving them equal importance, and both these aspects of religious knowledge remained joined together during the three subsequent ages e.g The *Sahaba Raziallau Anhum*, the *tabieen*' and *taba-tabieen Rahimullah*, People of these three ages combined in their persons the formalism of the ulama (religious teachers) and the spiritualism of the sheikhs (spiritual guides). Among them the teachers were sheikhs, and those who were sheikhs, were, at the same time, teachers. At day, they would impart the great deal of knowledge to their students, and, at night, stay awake and bow to Allah in the humblest devotion.

In terms of religious teacher and spiritual guide, we do not see any dividing line between these three generations.

<u>Separation between Formal Religious Education and Spiritual Purification:</u>

With the passage of time after generations, there followed a time when there occurred a gradual divide in the external and internal aspects of the religious knowledge. In this age, many scholars of the *shari'ah* were devoid of the inner spiritual attainments, and the mystics and divines of the times used to be ignorant of the knowledge and regulatory practices of *shari'ah*.

With the passage of time, this gap between the internal and external religious aspects grew wider and wider. A time came when the Islamic schools, Univercities and *madrasas* (Islamic teaching institutions) were built for [preserving] the external aspect of the knowledge, while the *khanqah* and *Rabats* (monasteries and cloisters) were built for internal development and spiritual purification and these two lights which had been together in the sacred Masjid of the Holy Prophet *Sallallahu Alaihi Wasallam* were now divided into two separate lights of *madrasah* (Islamic schools, universities) and *khanqah* (spirituality). Resultantly, Many of the product

of Islamic Schools/Univercities/Madarsas became seekers of worldly concerns instead of the ulama of deen, *(Ulmae e Haqq)* and those who claimed spiritual attainments became un-informed of the ways and the wherefores of the knowledge of shari'ah.

Prosperity is illtbe Combining of these Two:

However, all through the Islamic history and even during this period, certain men of exceptional spiritual calibre were born in whom both these colors of the imprint of light of Prophethood [the Messenger of Allah] were present. On a closer study, it will become manifest that, in Islamic history, all spiritual leaders who profoundly influenced the lives of numerous people was only those who contained in themselves both internal and external aspects of religious knowledge.

Thus, Imam Ghazali *Rahmatuulah Alaihi*, a profound scholar of the knowledge of Hadees and a pioneer of study of shari'at, was simultaneously a great exponent of the Spiritual Truth *(Tasawwuf/Tazkiya/Ihsan)*;

Sheikh Abu-Najib Suharwardi *Rahmatuulah Alaihi* "one of the revered soofis, taught religious Islamic knowledge at the celebrated *madrasah Nizamiya* (Baghdad) as well;

Sheikh Abdul Qadir Jilani *Rahmatuulah Alaihi* who enjoys great prominence among sufis, was at the same time a great Imam of Islamic Jurisprudence of his times.

Furthermore, Imam Bukhari *Rahmatuulah Alaihi*. Imam Ibn-e-Hanbal *Rahmatuulah Alaihi*, Sufyan Sauri *Rahmatullah Alaihi*, and the like, who are commonly regarded as the Scholars of the Hadees or Fiqh (Religious knowledge and Jurisprudence), were. in fact, accomplished spiritual leaders as well.

Among those who belong to the middle period. Allama Ibn Taimiyya *Rahmatullah Alaihi* and Hafiz Ibn-e-Qayyim *Rahmatullah Alaihi* are believed, by the ignorant people, to be unfamiliar with the inner spiritual life, but their biographies reveal scores of incidents reflecting their spiritual attainments. If you study the books like *Manazil-ul-Salikeen* (meaning, stages in spiritual attainments) written by Hafiz Ibn-e-Qayyirn *Rahmatullah Alaihi*, you will feel convinced that these divines were equipped both with external decoration as well as internal beauty.

In India, the divines, whose efforts illuminated this land with the light of Islam, were invariably those who combined in their persons the accomplishments associated with both the *madrasah* and the *khanqah*. Since their way of life closely followed the sunnat of Holy Prophet *Sallallahu Alaihi Wasallam*, their spiritual influence spread over vast areas and penetrated into distant territories.

If you see, one by one, the suns, moons, and stars of the sky of Delhi, i.e.,from Shah Abdul Rahim *Rahmatullah Alaihi* to Shah Isma'il Shaheed *Rahmatullah Alaihi* you will see a panorama of religious divines who were skilled in both internal and external accomplishments of religious knowledge; and you will thus come to know the reality of the vastness of their scholastic and spiritual blessings.

While teaching religious sciences in the Islamic schools, they fulfilled the requirements of one of the functions of the Prophethood [the Messenger of Allah] وَيُعَلِّمُهُمْ الْكِتَابَ وَالْحِكْمَةَ

to impart unto them the divine writ as well as wisdom... [Q, 62:02] and when they retired to their apartments they played the role of the purifier of souls: ... [the Messenger of Allah] وَيُزَكِّيهِمْ causes them to grow in purity ... [Q,62:02], thus

discharging the due of the internal aspect of the junctions of the Prophethood.

Again, those who became the carriers of the blessings of this sacred lineage whose names do not need mention because the marks [of worship of nights] ore on their foces... سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ***their distinguishing feature is on their faces from the effect of Sajdah [Q.48:29]***,

And from whom the people of the world derived lots of benefits, and from whom the work of propagation of deen and *tableegh* and of the purification of the hearts and self was taken were those who possessed a thorough knowledge of the *shari'ah* and combined it with the life of the inner purity.

It has been decreed by Allah that even in future, only such persons will be made the fountain heads of religious revival in whose persons the qualities of spiritual purification and scholarship (*khanqah and madrasah*) are blended into one harmonious whole like the two seas mentioned in the verse:

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ)الرحمن :19

He let forth the two seas to meet together, [Q. 55:19]

Spiritual insight grows more penetrating if one stays awake during the nights, and speech becomes more effective through excessive remembrance (*zikr*) of Allah. In Islam, the best soldiers have always been only those who worship Allah with devotion at night. The biographies written during the thirteen centuries bear testimony to the authenticity of this statement.

Without the illumination of the heart, fluent speeches and proficiency in writing are no more than illusive mirage in the desert: which though has outward glamour and momentary appeal, yet has no existence and future.

Unity of the Ummat is the Disposition of the Propbethood:

One of the main reasons for the failure of the present-day work of reformation in the world of Islam lies in our ignorance of the fact that every nation and groups created with certain distinguishing temperamental characteristics. Unless the work of reformation suits the temperament of the community, there can be little hope of its finding general acceptance or proving to be really fruitful.

In our times there are various groups who claim to be striving for the reformation of the Muslim Community and the revival of Islam.

One of these groups even believes that the age of the Prophethood of the Holy Prophet *Sallallahu Alaihi Wasallam* belongs to the remote past and a new prophethood based on nationalistic pattern is the need of the day (May Allah forbid). So, they have invented such prophethood and invite people to join their fold. The followers of this group have been defeated in their purpose and their links with the Ummat of the Holy Prophet Holy Prophet *Sallallahu Alaihi Wasallam* stand severed.

Another group retains belief in the Prophethood of Muhammad Holy Prophet *Sallallahu Alaihi Wasallam*, but they maintain that a redefinition and re-modelling of the interpretations of the heavenly knowledge sent down on Muhammad *Sallallahu Alaihi Wasallam* is necessary due to the changing requirements of time. They question the authenticity of the *Hadees*, and give new meaning to the interpretations of the Holy Qur'an 'in view of today's felt-needs, on the base of their ideologies. In effect, they, demand a new Qur'an. The followers of this school also failed to retain

any vital link with the *jamii'at* of Muhammad *Sallallahu Alaihi Wasallam*. Every of their' *mujtahid*, by saying that 'Sufficient for us is the Book of Allah', is giving new meanings to the clear obvious and well established meanings of the Qur'an, inventing new and abstract modes of offering *salaat*, observing fast and performing Hajj.

A third group believes in the Holy Qur'an and the sunnat of the Holy Prophet *Sallallahu Alaihi Wasallam*, but judges each and every Qur'anic verse and Hadees on its own rational standards. They do not believe in the Miracles nor do they believe in the physical existence of the paradise and hell. They advocate the legitimacy of usury. In fact they try to modify all the social edicts of Islam according to their own so called rational standards and seek to make the *shari'at* subject to what they believe to be the principles of Nature. Such people have gone to the fold of the mis-interpreters of Muhammads *Sallallahu Alaihi Wasallam* religion and thus are not among the believers and the obedient.

There is another group which does not demand a new Prophethood, nor a revived version of the Holy Qur'an, and nor it preaches new modes of offering prayers or observing fast, but they believe in the need for a new *imaamat*

(spiritual-cum-political leadership) which, they think, should re-define Islamic systems. {The new *imaamat*] should re-define *kufr*, *imaan* and hypocrisy, and set new principles for obedience to the *ameer* (the commander of the faithful); and should launch some 'Ism' on the lines of certain European movements for the Revival of Islam; and should spread this 'Islamism' in the youth with the determination and enthusiasm of 'isms', and should resolve all controversial issues of theology and jurisprudence in a modern manner like a *Mujtahid*.

It may be that during these days of storm and stress, this last group can prove to be a source of satisfaction for the young enthusiasts, and they can work for stopping the flood of irreligious ideas which is coming through the line of economics and politics. But, the ideological framework and methodology of this group do not confirm with the ideology and methodology of other groups of the Ummat. لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا)الطلاق:

... it may be that Allah brings about a new situation thereafter. [Q. 65:01]

It therefore appears from the above that, in accordance with the temperamental characteristics of the Ummat of the Holy Prophet *Sallallahu Alaihi Wasallam*, it is essential that

(1) The caller himself,

(2) The call. and

(3) The manner adopted for the propagation of this call should necessarily be in conformity with the way-of-working and the manner adopted by the Holy Prophet *Sallallahu Alaihi Wasallam*.

1. The caller must possess complete harmony, both in the observance of the Islamic practices and in his spiritual state, with the first and the greatest of callers, Muhammad *Sallallahu Alaihi Wasallam*; and, the greater the harmony, the deeper and the vaster will be the influence of da'wat.

2. Secondly. it is required that the call should be the same (as that of the Holy Prophet *Sallallahu Alaihi Wasallam*), i.e., the caller should invite people to pure Islam,*Imaan* and performance of virtuous deeds.

3. Thirdly, the manner of imparting da'wat should invariably be in full conformity with the way adopted by the

greatest caller of Islam, the Holy Prophet *Sallallahu Alaihi Wasallam*.

In other words, the extent of . success in the mission of Islamic revival and the expansion of its influence will depend on the measure of a caller's close affinity with the sunnat of the Holy Prophet *Sallallahu Alaihi Wasallam* in all these aspects of da'wat discussed above.

If the work of da'wat fulfils these three requirements, it will be effective,immune from becoming erratic and consequently, will ever be leading the callers to the true path with an ever increasing force.

The life history of the, great callers of the past centuries whose work for the revival of Islam has been universally acknowledged and unanimously appreciated by the entire Ummat, bears testimony to the truth and validity of these three principles of da'wat.

In short, it is required of a caller that he in his knowledge & practice, vision & thought, mode of da'wat, and intuition & inward spiritual state should possess a perfect spiritual affinity with the Prophets of the olden times, and especially with Hazrat Muhammad *Sallallahu Alaihi Wasallam*.

Together with the soundness of *Imaan* and practicing good deeds in appearance, his spiritual condition and devotional state should also be in complete harmony with Old spiritual state of the Holy Prophet *Sallallahu Alaihi Wasallam*; that is, his spiritual state should be a picture of Allah's love, Allah's fear, kindness towards Allah's creation and Allah's relation.

In matters of personal habits and qualities of character, he should be practicing the sunnat of the Holy Prophet *Sallallahu Alaihi Wasallam* to the utmost possible degree.

The driving-force behind his da'wat should only be:

1. Loving & hating people only for Allah's pleasure.
2. Compassion and sympathy for the Muslim Community; and mercy for the humanity.
3. Together, according to that principle of da'wat which is repeatedly stressed by all the Prophets *Alaihissalam* he should have no intention to gain any worldly reward or recognition from [for the work of da'wat].
وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلاَّ عَلَى رَبِّ الْعَالَمِينَ)الشعراء :164

I do not claim from you any reward for it. My reward is with none but with the Lord of the worlds. [Q. 26:164]

4. Rather, the anxiousness of gaining this reward should be so high in him that no thoughts of worldly honour or glory, material wealth or fortune, reputation or recognition, personal comforts or selfish pleasures become a hurdle in his way and

Even his personal habits, general bearing and manner of conversation- rather every of his action and motion should get concentrated only towards this end. قُلْ إِنَّ صَلاَتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ)الأنعام : 162

Say, .My prayer, my offering, my life and my death are for Allah, the Lord of all the worlds.

Q. 6:162

The Person of the Biographee when put to these Standards:

The caller to the Truth, and the invitation to the Truth, whose picture is sketched in the following pages, I have had the privilege to study their various aspects from very close quarters. I observed this caller's performance of formal acts of devotion as well as his spiritual attainments. I also heard people talking about his person. It is hoped that, after the

study of these pages, those who have not had the blessed opportunity of knowing him personally will be able to form a true idea of his spiritual caliber. Moreover, they will learn about the essence and true nature of the work of da'wat initiated by him, together with its principles.

The Spiritual Linage of Shah Waliullah *Rahmatullah Alaihi*:

In India, Allah bestowed his special blessings upon Hazrat Shah Waliullaa *Rahmatullah Alaihi* and his descendents and raised them to the status of *qutbiyyat* for the spiritual guidance of their follow countrymen. The ulama among his descendents and their followers were given the responsibility of launching a movement of Islamic Revival calculated to reform the Muslim Community and to compensate for the religious loss sustained by the Indian Muslims in consequence of the anti-Islamic political policies pursued by the rulers of Taimoor's dynasty.

The process of reformation initiated by them has been continued to our times. The founder and preceptor of this Da'wah Movement, (i.e., Hazrat Maulana Muhammad Ilyas *Rahmatullah Alaihi*), is also linked to this golden chain ofreligious divines.

The Ancestry of Hazrat Maulana Muhammad Ilyas Rahmatullah Alaihi

Maulana Muzaffar Husain *Rahmatullah Alaihi* the maternal great grandfather of Maulana Muhammad Ilyas, was the pupil of Shah Muhammad Ish'aq Dehlavi *Rahmatullah Alaihi* and a khalifa-e-majaaz' of Shah Muhammad Ya'qoob Dehlavi *Rahmatullah Alaihi*. The paternal uncle of Maulana Muzaffar Husain, i.e.Mufti Ilahi Bakhsh *Rahmatullah Alaihi*, was a distinguished pupil and a sincere follower of Shah Abdul Aziz *Rahmatullah Alaihi*. After the death of Shah Abdul Aziz *Rahmatullah Alaihi*, he did the bay'at of the khalifa of his sheikh, Syed Ahmad Shaheed Barelwi *Rahmatullah Alaihi*. These two persons (Maulana Muzaffar Husain and Mufti Ilahi Bakhsh) were renowned religious teachers of their times, known for their piety, righteousness and a genius for delivering religious rulings (Fatwa). This biography presents a detailed account of the spiritual benefits that reached to other members of the family through these illustrious persons. The father and two brothers of the biographee, Hazrat Maulana Muhammad Ilyas *Rahmatullah Alaihi*, were men of piety and devotion, and

were endowed with the spiritual capacity to guide and instruct others in the path of spiritualism (*Tazkiya*).

His father was the first religious figure who commanded sincere love and reverence of the inhabitants of the Mewaat territory. After he passed away, Maulana Muhammad Yahaya *Rahmatullah Alaihi*, the elder brother of Maulana Muhammad Ilyas *Rahmatullah Alaihi*, undertook the task of spiritual guidance of the followers of his father. He was a man of piety and *tawakkul* (trust in Allah) and lived a life of austerity and abstinence. Hazrat Maulana Muhammad Ilyas *Rahmatullah Alaihi* himself is the 3rd dignitary of this lineage.

Reasons for the Failure of Da'wat in This Age:

In India, in the year 1921, through the efforts of Arya Samaj Hindu Conversion Movement, the ignorant new Muslims among the village peasantry were being drawn away from their professed religion, and the Tire of apostasy was threatening such areas. Muslims from all the four corners of the country rose in alarm to extinguish this fire. Numerous missionary societies were founded; thousands of rupees were donated for them and many paid-missionaries were employed to tour the villages. Renowned and learned

defenders of Islam held public debates and spiritual discussions to advocate the cause of Islam.

This struggle continued for quite a few years with a traditional zeal and fervor, but gradually the sentiments subsided and the movement lost its tempo. The societies were dissolved one after the other, and the paid-missionaries had to be called back for want of funds. The debaters and orators ceased to receive invitations to address public meetings, and the storm in this sea gradually laid flat.

What were the reasons for the failure of this missionary work?

1. It was because all this uproar was not motivated by a sincere religious spirit.
2. The paid-missionaries, debaters and so called callers were not inspired by any genuine zeal for Islam.
3. Unfortunately all their apparent missionary fervor was motivated by a desire for worldly recognition, public appearance, and thirst for material gains.

As a matter of fact, religious invitation, spiritual capacities, and *tableegh* [are the things which] cannot be purchased from the market

Principles of the Prophet's *Alaihissallam* Da'wat

1.First Principle

The basic thing about the principles of da'wat of all the Messengers of Allah is that they do not demand any return for their da'wah work from any of Allah's creation. And no reword whatever do, ask of you for it:

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلاَّ عَلَى رَبِّ الْعَالَمِينَ)الشعراء :164

I do not claim from you any reward for it. My reward is with none but with the Lord of the worlds. [Q. 26:164]

is the unanimous decision and declaration of all the Prophets *Alaihissalam* Their indifference to worldly rewards grows to such proportion that they do not even expect admiration or recognition of their work from any person. **The effectiveness and appeal of their da'wat efforts is the result of two vital factors:**

First. Their state of being indifferent from all avenues of rewards that any creation can cause to them; and, **Secondly**, Their pious private life.

In surat *Yaaseen*, mention is made of a succession of callers sent by Allah to certain people who rejected their call. At last a fortunate person came from the farther most part of the city and addressed his people thus:

وَجَاءَ مِنْ أَقْصَى الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَاقَوْمِ اتَّبِعُوا الْمُرْسَلِينَ
اتَّبِعُوا مَنْ لاَ يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ
وَمَا لِيَ لاَ أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ)يس :20-22

And there came a man rushing from the farthest part of the city. He said, .O my people, follow the messengers. Follow those who do not claim any reward from you, and who are on the right path. What excuse do I have if I do not worship the One who has created me and to whom you will be returned? [Q36:20-22]

This shows that piety of character, state of being indifferent from the [mortal] creation, sincerity of intention and devotion to Alluh are the actual fountainheads of the effect of a caller.

2.Second Principle of Dawat

The driving-force behind the da'wat and tableegh of all the Messengers of Allah is the feelings of mercy and compassion for mankind and a deep concern for the well-being of all people. Their hearts are grieved at the degeneration of the people, and the feelings of sympathy inspire in them a strong desire for their reformation.

Obviously, a father's desire for the moral and spiritual reform of his son springs from no other sentiment than the paternal affection and natural feeling of sympathy for him.

Likewise, the heart of a caller should be overwhelmed with the feeling of kindness and compassion towards his people, and he should remain burdened with worry for their spiritual wellbeing. Hazrat Hood *Alaihissalam* says to his people:

قَالَ يَاقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ

)الأعراف67

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ)الأعراف :68

[7:67] He said, .O my people, there is no folly in me, but I am a messenger from the Lord of all the worlds.

[7:68] I convey to you the messages of my Lord; and I am an honest well-wisher for you.

Hazrat Saalih *Alaihissalam* says, addressing his people: فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لاَ تُحِبُّونَ النَّاصِحِينَ)الأعراف : 79

[7:79]

So, he turned away from them and said, .O my people, indeed I have delivered to you the message of my Lord, and wished you betterment, but you do not like the well-wishers.

When the people of Hazrat Nooh *Alaihissalam* accused him of going astray (from the traditional beliefs of the community), he says, in response to their accusation: قَالَ يَاقَوْمِ لَيْسَ بِي ضَلاَلَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ)الأعراف : 61

أُبَلِّغُكُمْ رِسَالاَتِ رَبِّي وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنْ اللَّهِ مَا لاَ تَعْلَمُونَ

62: الأعراف)

[7:61] He said, .O my people, there is no error in me, but I am a messenger from the Lord of all the worlds.

[7:62] I convey to you the messages of my Lord and wish your betterment, and I know from Allah what you do not know.

The Holy Qur'an repeatedly quotes invitational situations and circumstances of the Holy Prophet Hazrat Muhammad *Sallallahu Alaihi Wasallam* and many verses describe how heavily grieved he was about his Ummat.

In this connection he was so worried that grief weighed down his blessed back:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ)الشرح : 1

وَوَضَعْنَا عَنكَ وِزْرَكَ)الشرح : 2

الَّذِي أَنقَضَ ظَهْرَكَ)الشرح :3

[94:1]
Have We not caused your bosom to be wide open for you?
[94:2]
And We removed from you your burden
[94:3]
that had (almost) broken your back,

Constant grieving over the [future of] Ummat made his life burdensome to such an extent that Allah consoled him in the words:

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلاَّ يَكُونُوا مُؤْمِنِينَ)الشعراء :3

> [26:3] (O Prophet,) perhaps you are going to let yourself collapse in grief because they do not believe.

In *suratul Kahaf*, there is another verse of this series: **فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَى آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا)الكهف :6**

[18:6] So, (O Prophet) perhaps you are going to kill yourself after them, out of grief, if they do not believe in this discourse.

On account of such feelings of mercy and compassion, any affliction of the mankind was unbearably painful to the noble heart of the Holy Prophet *Sallallahu Alaihi Wasallam*, who earnestly desired that all avenues of betterment should get open on his people.

Allah says: لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَحِيمٌ)التوبة :128

[9:128] Surely, there has come to you, from your midst, a Messenger who feels it very hard on him if you face a hardship, who is very anxious for your welfare, and for the believers he is very kind, very merciful.

3. Third principle

Of da'wat and tableegh is the adoption of polite behaviour:

Addressing people with soft and courteous words, and approaching them in such a wise manner that they are deeply impressed with the sincere and human attitude of the caller so that his message sinks deep into their hearts.

To an arrogant disbeliever like Fir'own who claimed to be a god, was sent Hazrat Musa *Alaihissalam*, a Prophet of great determination, but with the instruction that: فَقُولا لَهُ قَوْلاً لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى)طه :44

[20:44] So speak to him in soft words. May be, he accepts the advice or fears (Allah).

It is common knowledge that the hypocrites tried their utmost to impede the progress of da'wat and defeat the noble mission entrusted to the Holy Prophet *Sallallahu Alaihi Wasallam*. But, notwithstanding their evil designs against Islam, the Holy Prophet *Sallallahu Alaihi Wasallam* was directed by Allah in the following words: أُوْلَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنفُسِهِمْ قَوْلاً بَلِيغًا)النساء : 63).

[4:63] Those are the ones Allah knows what is in their hearts. So, ignore them, and give them good counsel, and speak to them about themselves in appealing words.

In this verse, the Holy Prophet *Sallallahu Alaihi Wasallam* has been directed to adopt a kind attitude towards the

hypocrites to address them in courteous, penetrating words. Judging from this, we can well imagine what manners are to be observed while preaching to the ignorant among the Muslims.

In the following verse, this principle of da'wat has been explained in detail

When the Holy Prophet *Sallallahu Alaihi Wasallam* sent two of his Sahaba *Raziallahu Anhu* as missionaries to Yemen, he advised them in the following words at the time of farewell:

'Make things easy and do not involve people in difficulties; give them happy news and do not inspire aversion in them.'

On the face of it this Hadees seems to consist of just two short expressions but, in reality, it speaks volumes for the proper etiquette of missionary work. It holds that a caller and preacher should, while giving da'wat to a community, present his da'wat in such a manner that the people find it easy to follow it. He should not burden people [with the technicalities of deen] in the beginning. He should always give good news to his people and explain the great rewards which are promised as return of good deeds, and should make frequent

references of Allah's infinite mercy and all embracing Forgiveness. In this way, he should inspire courage in the people to practice deen.

But from this, it should not be concluded that a compromising attitude might be adopted in the matter of the fundamental beliefs and *Faraeez*. It is by no means permissible to adopt such an attitude [regarding the essentials of Islam].

The idea is that the caller should be polite in his approach and he should not be unduly exacting about performances which are a collective responsibility (*farz-e-kifaya)* of the Ummat or acts which are commendable but not obligatory *(mustahab)* or virtuous deeds which, if omitted, do not cause a serious deviation from generally accepted practices.

Moreover, in matters wherein jurists have differences of opinion, he should not insist on adherence to a particular school of jurisprudence. He should not prescribe on his own the more demanding acts of devotion in matters where Allah has made liberal concessions. Many Traditions and episodes from the sacred life of the Holy Prophet *Sallallahu Alaihi Wasallam* testify to the truth of this principle of da'wat.

In many verses of the Holy Qur'an, Allah strictly forbids the adoption of a compromising attitude in matters concerning fundamental beliefs and obligatory performances. For example in response to the unbeliever’s demand for a compromising attitude towards essential beliefs of Islam, Allah says:
وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ)القلم :9

> ***[68:9] They wish that you become flexible (in your faith), so that they should become flexible (in their hostile attitude.)***

In this verse, Allah has strictly forbidden to compromise on fundamentals.

Fourth Principle of Dawah

It follows, as a corollary to the principle of da'wat and *tableegh* discussed above (i.e.adopting compromising attitude regarding the essentials and leniency ill other, less important matters) that **the sequence of 'first things first' should be kept in view.** (That is, in the first instance, a caller should invite people to the fundamentals of Islam, then he should take up matters of secondary importance and, likewise, determine various priorities according to the degree of importance.)

When the Holy Prophet *Sallallahu Alaihi Wasallam* started his missionary effort, he mainly emphasised on Allah's Oneness and his own Prophethood. He began with inviting people to believe in the Kalimah *La ilaha illallah Muhammadur Rasulullah*.

When the Quraish asked him: 'What do you demand from us? and he replied: " invite you to believe in one Kalimah; if you believe in it the entire Arab and non-Arab will come under you.

Believing in Allah to be the only God and in the Prophethood of the Holy Prophet *Sallallahu Alaihi Wasallam* is like a seed sown in the human heart, which after a period of time, spouts into obedience to various commands of Allah. So, first of all, this seed should be sown. The issue of commands comes after it.

The sequence in which the various surahs of the Holy Qur'an were revealed is also a correct example of this principle of da'wat.

Mother of the Believers Hazrat Aisha *Raziallahu Anha* says: *'In the beginning such surahs of the Holy Qur'an were revealed as soften the hearts of people, i.e., verses that*

describe paradise and hell, encourage people to perform good deeds and warn them against committing evil deeds. Later, when people had accepted Islam, the verses regarding the lawful (halal) and the unlawful (haram) were revealed. If prohibition against drinking had been revealed in the early age of Islam, who would have obeyed it?

This Hadees makes us known that the abovementioned principle of tableegh has been observed in the sequence of the revelation of the Holy Quran as well.

When a group of people from Taaif arrived in Madinah, they said that they would enter the fold of Islam if they were exempted from observing the daily prayers. *To this, the Holy Prophet Sallallahu Alaihi Wasallam replied: 'There is no good in a deen in which there is no act of bending [before the Sustainer] in devotion. Then they put forth two more conditions, that*

(1) they should be exempted from paying 'ushr' i.e., one-tenth of the produce of agricultural land, and

(2) they should not be compelled to join the army of the warriors of the path of Allah. The Holy Prophet Sallallahu Alaihi Wasallam acceded to the last two conditions and said:

When they embrace Islam, they will pay the ushr and will also participate in jihad in due course.'

Commenting on this Hadees, the Traditionists write; 'Since the *salaat* becomes obligatory for every believer as soon as he embraces Islam and it becomes due upon him to observe five-time *salaat* every day and night, no concession was made regarding its observance. Participation in *jihaad*, on the other hand. is a collective obligation of the entire Muslim Community, and it becomes compulsory under specific conditions. Similarly, payment of *zakaat and ushr* becomes due on specific times, and these can be paid even afterwards. For these reasons leniency was shown about these two observances. This attitude throws full light on this prudent principle of da'wat.

When the Holy Prophet *Sallallahu Alaihi Wasallam* sent Hazrat Ma'az bin Jabal *Raziallahu Anhu* to Yemen, he said:

You are going to such people among whom there live the followers of the Early Revelations as well. As you reach there, tell them, before doing everything else, that there is no god but Allah and that Muhammad Sallallahu Alaihi Wasallam is his Messenger.

As they believe that, tell them that Allah has made five times prayers obligatory every day.

As they obey that, tell them that Allah has made zakaat due upon them, which should be taken from [their] rich and will be handed-over to the poor ones [among their community].

As they accept that, then while collecting zakaat, avoid selecting the choicest things of their property. And beware of the curse of him who is wronged, for there is no delay in its acceptance by Allah.'

This Hadees also illustrates the gradual wisely planned manner to be adopted while presenting da'wat.

Fifth Principle of Dawah

From those principles of da'wat and tableegh which are very much evident in the way-of-working of the Holy Prophet *Sallallahu Alaihi Wasallam*, one is that **he did not wait for people to come: he and his callers rather approached the people personally and invited them to the Truth.** So much so that occasionally they visited the people in their homes and preached to them the Word of Truth. The Holy Prophet *Sallallahu Alaihi Wasallam* undertook a long journey to Taaif.

visited A'bdy and other tribal chiefs in' their homes and discharged his duty of *tableegh*.

During the Hajj season, he used to visit each and every tribe among the pilgrims, to convey to them the message of the Truth. Even if they were harsh towards him, he remained patient. It was in the course of this search that he eventually came across those blessed souls of Yasrib (Madinah) through whom the wealth of *imaan* and Islam was spreaded from Makkah to Madinah.

After the Truce of Hudaibiyah when there followed a period of peace and harmony in the country, the Holy Prophet *Sallallahu Alaihi Wasallam* sent messengers to the sovereigns of the neighboring countries like Egypt, Persia,Ethiopia and to the chiefs of Oman, Bahrain, Yemen and the territories bordering Syria, to convey to them the message of Islam.

A number of sahaba *Raziallahu Anha* were sent as missionaries to different territories and tribal areas in Arabia for inviting people to the fold of Islam. Hazrat Mus'ab bin Umair *Raziallahu Anhu* was deputed [before Hijrat] to preach Islam in Madinah. Hazrat Ali *Raziallahu Anhu* and Hazrat Ma'az bin Jabl *Raziallahu Anhu* went to Yemen. Similar has

been the way-of-working of the ulama and imams of deen of every age.

This illustrates that the duty of caller and preacher is to approach the people personally so as to convey to them the message of the Truth. Seeing only the ways adopted by some divines (*Shaykhs,Buzurgane deen & Mashayakhs*) of recent times who provide religious guidance in their khanqahs, some people wrongly think that these divines have always favoured a life of seclusion for such a task. This deduction is absolutely incorrect. **The biographies [of *Shaykhs,Buzurgane deen & Mashayakhs*] reveal a long story of where they lived and where they received their spiritual food, 'the countries through which they journeyed to disseminate these blessed teachings, and the far off places where they were laid to rest.** And, what is more, all these vlong journeys were made during the time when none of the modern comforts of travel existed, as the world had not yet seen the invention of railways, buses and cars.

Shaykh Moin-ud-Din Chishti *Rahmatullah Alaihi* was born in Seestan (Iran), found his Islamic knowledge & spiritual wealth and in Chisht, a city in Afghanistan, and from there he travelled to Rajputana (India), a land wholly inhabited by

disbelievers, and during this long journey, illuminated this land with the divine light of the Truth.

Hazrat Farid-ud-Din Gang-e-Shakar *Rahmatullah Alaihi* came from the borders of Sind and reached Delhi from where he made several long journeys through the Punjab and returned to Sind again.

Down his spiritual linage came Hazrat Nizam-ud-Din Sultan-ul-Aowliya *Rahmatullah Alaihi* and his successors, whose biographies show that they made journeys to distant places for the cause of Dawat o Tableegh, and their tombs were built in Daccan (Present Andhra Pradesh) Malwah (Present Madhya Pradesh) and in the united provinces (Present uttar Pradesh) of the former Indian subcontinent far away from their native lands.

6.Sixth Principle of Dawah

A 'chief principle of da'wat and tableegh in Islam is '*nafeer*', That is, leaving one's native place and going to the places which afford opportunities of acquiring deen and then coming back to fellow tribesmen and nationals for disseminating among them the religious knowledge thus acquired.

The following verse of surah Nisa which was revealed on the occasion of the Battle of Uhud يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعًا 71: النساء(

[4:71] O you who believe, be on your guard, and march in groups, or march all together.

contains instruction though for wartime strategy, yet its general scope includes any *nafeer* made for the cause of deen. Qazi Bazaavi *Rahmatullah Alaihi* has also given this interpretation of this verse in his commentary of the Holy Qur'an.

In surah Taubah, there is a particular verse of this idiom: وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً فَلَوْلاَ نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ 122: التوبة(

[9:122] It is not (necessary) for all the believers to go forth; So, why should it not be that a group from every section of them goes forth, so that they may acquire perfect understanding of the Faith, and so that they may warn their people when they return to them, so that they may take due care (of the rules of Shariah).

During the time of the Holy Prophet *Sallallahu Alaihi Wasallam* deputations from different tribes came to Madinah to get the knowledge and practice of deen. Staying for a period of seven to ten days (a few stayed for about three weeks) and, having got the basic knowledge of deen, these groups went back to their homes to acquaint the people of their community with deen.

7.(Seventh Principle)

During the blessed time of the Holy Prophet *Sallallahu Alaihi Wasallam* there was a platform (*suffah*) beside the Masjid of the Holy Prophet *Sallallahu Alaihi Wasallam* where the people of *suffah* lived. These sahaaba *Raziallahu Anhum* had no houses of their own. To earn their living, they used to bring fire-wood from the jungle by day and sold it in the market. And, during the night, they used to learn religious knowledge from knowledgeable people. When the need arose, they were also sent as Jailers to various places. Apart from earning for themselves the necessities of life, their work was nothing other than acquiring religious knowledge, deriving spiritual benefit from the blessed companionship of the Holy Prophet *Sallallahu Alaihi Wasallam*, and practicing devotional worships.

It thus appears that **evolving and maintaining a group of such callers and missionaries is also a collective responsibility of the Muslim Community**. It further appears that this blessed group emerged as a result of a specific

training given by the Holy Prophet *Sallallahu Alaihi Wasallam* to his sahaaba *Raziallahu Anhum* and, due to enjoying the blessings of the companionship of the Holy Prophet *Sallallahu Alaihi Wasallam* this group possessed the wealth of both internal and external aspects of religious knowledge, and used to accomplish the tasks of da'wat and tableegh.

The method of religious education comprised mostly of

(1) Receiving spiritual benefits through a constant and devout companionship,

(2) Teaching and learning of religious knowledge and discussions on commands of Allah and religious principles, and

(3) Exchanging information on various matters and teaching one another the requirements of religious practices. The nights of these people used to remain illuminated with devout worships, while their days were spent in religious pursuits.

This Da'wat Closely Resembles with the Da'wa: of the Holy Prophet *Sallallahu Alaihi Wasallam*:

In the above lines, I have tried to explain some principles of da 'wat and tableegh to my readers and I believe that, after

studying these they will be able to form a realistic idea of the essence of Islamic da'wat and of the proper mode of presenting this da'wat to the people.

I dare to say that, of all the religious movements of the present-day India' ,the one known as *'Da'wat and Tableegh'* bears the closest resemblance both in method as well as in spirit with the true Islamic da'wat initiated by the Holy Prophet *Sallallahu Alaihi Wasallam*.

The Importance of Tableegh:

A wisely-planned [system of] *da'wat and tableegh*, *amr bil ma'roof*, and *nahi a'nil munkar* is the backbone of the entire body of Islam. It is da'wat on which depend the foundation, strength, expansion and success of Islam. I believe that, in these days, da'wat is more needed than it was needed in any time in the past; and in contrast with converting the non-Muslims to Islamic Faith, this is more important to make Muslims as Muslim, i.e., making effort on those who are Muslims in name or by nationality so that they become true and dutiful Muslims.

In the light of the present-day religious state of Muslims, it becomes the duty of every Muslim to raise the cry of the

Holy Qur'an:
يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ
وَالْكِتَابِ الَّذِي أَنزَلَ مِنْ قَبْلُ)النساء :136).

> ***[4:136] O, you who believe, do believe in Allah and His Messenger and in the Book He has revealed to His Messenger and in the Books He has revealed earlier.***

with all force and potentials.

This demands that we go about from city to city, village to village, and from door to door, persuading those who are Muslims in name to become true Muslims by faith and by practice. And in this path, that amount of dedicated hard work, consistent effort, courage and tolerance should be invested which the worldly people are employing for gaining worldly honor and authority.

That is, that dedication to the cause which inspires such an insurmountable power in the people that they get willing to sacrifice their most prized possessions- even their own lives- and pledge to remove any obstruction that might possibly hinder the progress of their mission.

To promote the cause of da'wat, we should use all means; invite peoples' attention towards it, utilize honest

efforts, and in fact invest all our life and possessions and try to take a step forward in this field in a way or the other. And for achieving this objective, we should inspire in our self that eagerness and *Jazba* without which neither any work, worldly or spiritual, has ever been completed in past and nor will get completed in future.

If you want to see the examples of the men of determination of the field of da'wat in this age, please start reading the actual book (to which this essay is the introduction).

(With regards from one who is aware of his humble knowledge.)

Syed Suleman Nadvi *(Rahmatullah Alaihi)*

Bhopal (India)

May, 1947

Collection of 3 Articles

By

Sheikh ABUL HASAN ALI NADVI (R.A.)

The Shekih Nadvi was

- One of the greatest Islamic scholar of last century.Author of above hundred books, including Saviors of Islamic sprit Vol 1-5 and Islam and the world.
- Faisal Award winner, Dubai Islamic Personality Award winner, Brunui Islamic Persnality award winner.
- Former Vice Chancelor of Darul uloom Nadwatul Ulema Lucknow India,
- Former president of All India Muslim Personal Law Board, (AIMPLB) an umbrella organization of approx 20 crore Muslims of India

Here 3 (three) articles of Fazilatus Sheikh

ABUL HASAN ALI NADVI (R.A.) is being Presented in which he has written about the different aspect of the effort of Dawat o Tabligh.

Article No 2

Sheikh ABUL HASAN ALI NADVI (R.A.)

(Source: Introductio of Hadith compilation Muntakhab Ahadith page No 5-6)

All praises to the Sustainer of the worlds, and grace; honour and salutations 'on, the 'Chief of'Apostles, and Seal of Prophets, Mubammad,Sallallahu Alaihi Wasallam his family, companions and those who followed him in an excellent fashion and ,invited mankind towards Allah, till the Day of Resurrection.

A Reality of Islamic world

This is a reality which can be stated without any ambiguity and exaggeration, that in the Islamic world of today the most powerfull, useful and all-encompassing effort, is the struggle of the Tablighi Jamaat whose center is situated at the Tablighi Markaz Nizamuddin, Dehli (India) The scope of this effort and its impact is not restricted to' the Indian subcontinent, Asia, but extends to many continents and to a host qf Islamic and Non-Islamic states.

Preservation of Manhaj and Goal of Reformist Movements

The history of such campaigns and revolutionary or reformative 'movements shows that, after passage of a period oftime; or when the scope ofthe effort enlarges greatly (specially when, by means of it, the attainment of certain advantages andleadership becomes apparent) then such weaknesses, unwanted objectives and neglect of the original goals set in, which reduce or even totally wipe out the true influence of the work.

However, the Tableeghi effort (as far as the knowledge and observations of the writer go) has, to a large extent been saved from these tribulations up to now. It is quite evident that the nature of this movement is based on giving others priority over oneself (despite one's dire needs), a passion for sacrifice, a quest for the pleasure of Allah, a desire for reaping rewards in the Hereafter, respect and honour of Islam and Muslims, humility and submissiveness to Allah, the proper fulfillment of religious obligations, with a desire for further advancement, a preoccupation with the remembrance of Allah, refraining as far as humanly possible from unprofitable and unnecessary preoccupations and undertaking protracted journeys, while enduring· all sorts ofhardships for the pleasure of Allah Subbanahu wa Ta'ala havebecome a regular practice.

Special Character Relation with Islamic Principles

These special characteristics and distinctions of this workattributable to the sincerity of its first preacher (Sheikh Mohammad Ilyas Ral)imatullahu 'alaihi), his preoccupation "'with Allah, his prayers, struggle, sacrifice and above all, the acceptance of this work by Allah the Exalted. Beside this. it is also a consequence of those principles and preconditions which were declared essential by its first preacher from its very inception, and on which he always insisted and propagated. To think about the meanings and responsibilities inherent in the Kalimah, to acquire knowledge of the virtues of fulfilling all forms of obligatory worship, a consciousness of the virtues of knowledge and the remembrance of Allah along with a preoccupation with the remembrance of Allah, respect for Muslims with an appreciation and fulfillment of their rights, to correct the motive!; behind every action, so that it is done sincerely and solely for the pleasure of Allah, to refrain from all that is irrelevant, and an enthusiasm and consciousness of the virtues of travelling in the path of Allah. These are

thoseelements and characteristics which have protected this movement from becoming a political, material organization, geared for obtaining material benefits, fame and authority, and it has remained a purely religious movement aimed at attaining the pleasure of Allah.

Principles and elements derived from Quran and Sunnah

These principles and elements, which have been considered essential for this movement, have been derived from the Qura'n and Sunnah. They serve as its guardians to obtain the pleasure of Allah and protect Deen (religion) and their sources -are the Qura'n and Prophetic practices and traditions.There was thus a need that all the relevant Qura'nic verses and anadIth (Prophetic practices and sayings) be compiled in a book. Praise be to Allah, that the second preacher of this movement of inviting towards righteousness, Sheikh Mul}ammad Yusuf (son of , Sheikh Ilyas Rahmatullahi Allaihi 'alaihi) who had a very profound and comprehensive knowledge of books of Ahadith, has collected all the relevant principles, rules and precautions from theiroriginal sources in th€ form of a book. He has been so comprehensive and extensive that this book is not merely a compilation of these principles rules and instructions, but perhaps an encyclopedia, in which without being selective or brief, all of these have been mentioned with their relative importance.

Article No 3

Sheikh ABUL HASAN ALI NADVI (R.A.)

(Below is the Translation of an Urdu Article)

The Religious reflection of Maulana Ilyas

When Hazrat Maulana Muhammad Ilyas (Died 1944 ,1364H) observed decrease in religious sentiments, increase in irreligiousness of society, accelerating influence of western culture and found even some of elites of society under the grip of Materialism, westernize and inattentive of Dawah.

He observed our Religious personalities and Institution has become small islands between sea of irreligiousness, there general impact on society has decreased , there direct contact with general Public has ended, and the time is very critical.

He Realised and decided not to sit in a corner, and not to be contained with whatever he was already doing for Islam. He decided to make direct contact with general Public.

As the diseased (General Muslims) has not aware of their disease so surely they will not approach the Ulema and scholars. Rather it has to be done from Ulema side.

Thats why Maulana Ilyas stressed most on making direct contact with General Muslims, and to cultivate and nourish Emaan in their heart. To strengthen The Aqeedah of tawheed in them. They should be taught the basics of Deen and necessary Masael (Islamic rules of daily life). They should be motivated for Islamic knowledge for themselves (and their children).

He also stressed to be very careful for all the Islamic Methodology of Dawah, etiquettes, manners and Rulings so that the Dawah should be effective and to save the movement from trials and tribulations. Foremost among these etiquettes are, Ikram e Muslim giving others priority over oneself (despite one's dire needs)refraining as far as humanly possible from unprofitable and unnecessary preoccupations.

Start of the Movement and its Evolution

Maulana Muhammad Ilyas initiated the movement from most backward region of India, known as Mewat (State of Haryana) bordering Delhi. This area was very infamous on scale of ignorance to Islam, being unaware from even basic of deen, and almost non practicing on islam.

Maulana Ilyas motivated and invited the people of the area for temporary migration adjusting their temporal engagement, and to go in groups accompanying some knowledgeable people in other areas for learning deen, Islamic nurturing and Dawat o Tabligh. Because Maulana Ilyas was of view that unless and until they will not leave their ignorant and corrupt society in which they are living, they cannot learn or understand deen, Islamic manners and not possible for them to practice the shariah.

Thousands of people from this area accepted the Dawah and actively participated. They sacrificed a lot for weeaks, months and even for year for the sake of Allah in his path. They ore hardship for Islam many a time went on foot in the absence of means of transportation (As they were poor and resource limited people).

They learned deen for themselves, Practiced deen and developed the spirit of deen in them.

Within a short period of time this Dawah movement spreaded all over India. It affected and touched the heart and mind of people across the sections of society.

What was the deriving force behind this speedy success of Dawah? It was not due to

Any Advertisement in news papers,

Any collection of money from public or government

Any pamphlet banner poster or any propaganda means.

The force behind this phenomenal success was

First "Its Dawah methodology was very close to the Dawah and Reformation methods adopted at initial period of Islam.

Second "The Ikhlas and sincerity of intention to please Allah in Dawah worker (People associated with this movement) was giving glimpse of the era of Salafus salehin period

(Early generation of Muslims) who sacrificed in the path of Dawah and strived in the path of Allah only with the intention to please the Almighty. They bore all difficulties with patience with smile.

Slowly the effect of the movement spreaded the countries and continent of the world. The movement of Jamaat started in America Europe Africa Australia, its affected people motivating them for reformation, preparation for life after death, and doing effort for reforming others.

The strengthening of Jamaat against the opposers.

(Note from Tranlator)

In this section the Fazilatuz sheikh Nadvi being an author and historian expressing the truth has been outspoken and has took names of some groups and persons to describe the sequence of events of opposition of Tablighi Jamaat. But the policy of Maulana Ilyas (closely followed by Markaz Nizamuddin elder is not to involve in these matters in any form. ***Maulana Inamul Hasan (R.A.)(died 1995) the former Amir of Tableeghi Jamaat has said.****"It is better that in case the objections and criticism if they are correct, rectify them .{No one is free from shortcomings} Whereas if they are wrong ,have patience (leave the matter to Allah)." (Book Insight into dawah and its understanding & cognition Page No 181 translation of urdu book Dawat ki Faham o baseerat or uska Idrak) They have no complain to any person/organization. For them Although the Translator personal opinion is with sheikh nadvi rahimullah to tell the truth openly and to stop the propaganda and false information spreaded against dawat o tabligh by groups/people of vested interest. so that mslim ummah could be saved from this misinformation and mayget benefitted from blessed work of dawat o tabligh.*

But Respecting the Markaz view in the translation those portions has not been translated . Rather this portion has been dotted as.............Ulema who want to know may refer original Arabic article.

For general Muslims knowing these name is of no use, What is useful to them is to know the lesson on response of Dawah worker to opposers and their patience, faith on Allah,high morale, and to continue work of Dawah in adverse situations.)

In Indian subcontinent (India Pakistan Bangladesh) a fierce Propaganda was started against this movement as it silently started removing the unislamic ideologies thoughts,customs, practices, innovation and rituals prevalent at that time in Muslim Society… The Foremost oppose group against Dawat o Tabligh movement…………………….. was………………………… ……………………………………………………………..

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………..To limit its impact of Dawah they utilised programme of misinformation and all sorts of means. Their basic means was " To make so much noise, misinformation and propaganda so that the voice of Dawah movement will be suppressed."

But Allah is the witness that ……

In the face of baseless allegation, wrong accusations, Psychological and mental torture, and many times physical assaults, the Dawah brothers remained intact. What to talk about taking revenge or distracting from the path of Dawah, these events further strengthened their patience,fortitude, positivity, and aspiration of objective and goal.

There meekness, humbleness and humility and to be silent on hardest comment brought so much effect that many of their oppose became became their follower. Thousands of people involved in Innovation and Polythestic practices made Taubah and returned to the Tawheed of Allah and started following the path of Prophet Muhammad sallallahu Alaihi wasallam.

All those onlookers and close observers who have seen the areas of work of Tablighi jamaat can give the eye witness account for all these.

Individual mistakes and shortcomings cannot be attributed to Jamaat

Now if people associated with movement make any mistakes, unknowingly doing some wrong, any punishable action, so these are faults on the part of individuals in

understanding its methodology. And its imposition on jamaat is not justifiable or acceptable.

The views of Allama Syed Sulaiman Nadvi Rahimullah on Tablighi Jamaat.

(Shekh abl hasan writes)This article and remark is finished with the words of Syed Sulaiman Nadvi Rahimullah that he has written as last lines in the preface of my book life and mission of Maulana Ilyas Rahimullah.

“This Da'wat Closely Resembles with the Da'wa: of the Holy Prophet sallallahu Alaihi wasallam :

“In the above lines, I've tried to explain some principles of da'wat and tableegh to my readers and I believe that, after studying these they will be able to form a realistic idea of the essence of Islamic da'wat and of the proper mode of presenting this da'wat to the people. I dare to say that, of all the religious movements of the present-day India', (These words were written in 1947,The tableegh movement was largely based in India at that time) the one known as 'Da'wat and Tableegh' bears the closest resemblance both in method as well as in spirit-with the true Islamic da 'wat initiated by the Holy Prophet Muhammad sallallahu Alaihi wasallam.

The Importance of Tableegh: A wisely-planned [system of] da'wat and tableegh, amr bil ma'roof, and nahi a'nil munkar is the backbone of the entire body of Islam. It is da'wat on which depends the foundation, strength, expansion and success of Islam. I believe that, in these days, da'wat is more needed than it was needed in any time in the past; and in contrast with converting the non Muslims to Islamic Faith, this is more important to make Muslims as Muslim, i.e., making effort on those who are Muslims in name or by nationality so that they become true and dutiful Muslims. In the light of the present-day religious state of Muslims, it becomes the duty of every Muslim to raise the cry of the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا

O you who believe, do believe in Allah and His Messenger and in the Book [Q, '4:136]

With all force and potentials.

This demands that we go about from city to city, village to village, and from door to door, persuading those who are Muslims in name to become true Muslims by faith and by practice.

And in this path, that amount of dedicated hardwork, consistent effort, courage and tolerance should be invested which the worldly people are employing for gaining worldly honor and authority. That is, that dedication to the cause which inspires such an insurmountable power in the people that they get willing to sacrifice their most prized possessions even their own lives and pledge to remove any obstruction that might possibly hinder the progress of their mission. To promote the cause of da'wat, we should use all means; invite peoples' attention towards it, utilize honest efforts, and in fact invest all our life and possessions- and try to take a step forward in this field in a way or the other.

And for achieving this objective, we should inspire in our self that restlessness without which neither any work, worldly or spiritual, has ever been completed in past and nor will get completed in future. If you want to see the examples of the men of determination of the field of da'wat in this age, please start reading the actual book (to which this essay is the introduction).

With regards from one who is aware of his humble knowledge."

WAMA ALAINA ILLAL BALAGHUL MUBEEN

Article No 3

Sheikh ABUL HASAN ALI NADVI (R.A.)

(Source :Foreword to Arabic Edition of Hayatus Sahaba)

https://archive.org/details/HayatUsSahabah-english-ByShaykhMuhammadYusufKandhelvir.a

All praises belong to Allaah Subhanahu Taala the Rabb of the universe. May the special mercies of Allaah Subhanahu Taala and peace be on our master Muhammad Sallallahu alaihi wasallam who is the seal of all Ambiyaa (prophets). May Allah Subhanahu Taala have mercy and peace be on his family, all his companions Raziallahu An and all those coming until the Day of Qiyaamah who follow him dutifully.

Life of Prophet (S.A.W.) & his Companion is source for Strenth of Imaan and love for deen……..

Without a doubt, the lifestyle and history of Rasulullaah Sallallahu alaihi wasallam and his companions Raziallahu Anhu are among the most powerful sources providing strength of Imaan and love for the Deen. The Ummah and the call towards Deen has always been drawing sparks of Imaan from these sources and it is by this that the embers of their hearts have been kept burning. However, these embers are being quickly extinguished in the gale force winds of worldly love. Once they are extinguished, this Ummah will lose its might, its identity and its influence over others. It will .then become a mere corpse which life will carry along on its shoulders.

The Companion the accepter and testifier of truth…………

The biographies of the Sahabah Raziallahu Anhu contain the history of men who accepted the invitation of Islaam when it was presented to them. Their hearts testified to its truth and all they said when they were called towards Allaah Subhanahu Taala and His Rasool Sallallahu alaihi wasallam was, "Our Rabb, we have certainly heard the caller (Rasulullaah Sallallahu alaihi wasallam) calling to Imaan (saying), 'Believe in your Rabbi' so we believed" They placed their hands in the hands of Rasulullaah Sallallahu alaihi wasallam and it became easy for them to sacrifice their lives, their wealth and their

families. They then began to find pleasure in the difficulties and hardships that afflicted them in the course of calling others towards Allaah. In this manner, conviction permeated their hearts and gained mastery over their bodies and their minds. They displayed the wonderful belief in the unseen, undying love for Allaah Subhanahu Taala and Rasulullaah Sallallahu alaihi wasallam compassion for the Mu'mineen and sternness towards the Kuffaar. They preferred the Aakhirah to this world, credit (the rewards of the Aakhirah) to cash (the rewards of this world), the unseen to the seen and guidance to ignorance.

Their eagerness sacrifice and courage for inviting to Allah message the Islam…

They were eager to invite people towards Islaam, thus removing the creation from their slavery to the creation and taking them towards the servitude of Allaah Subhanahu Taala alone. They removed people from the injustice of other religions, transporting them to the justice of Islaam. They displayed no concern for the attractions and vanities of this world and aspired to meet Allaah Subhanahu Taala and enter Jannah. They also exhibited outstanding courage and farsightedness in spreading the gift of Islaam and delivering it to the world without any cost. For this purpose, they spread themselves throughout the far corners of the world, sparing no efforts to reach as far as they could. In doing this, they forgot their personal pleasures, forsook their luxuries, left their homes and selflessly spent their lives and wealth.

The foundation of deen established…………

They continued in this manner until the foundations of Deen were established, hearts turned to Allaah Subhanahu Taala and the blessed and pleasant winds of Imaan blew strongly. An empire of Towheed, Imaan, Ibaadah and Taqwa was established. Jannah found a ready attraction in people, guidance spread throughout the world and people entered the fold of Islaam in droves. The books of history are full of their stories and the chronicles of Islaam record their accounts. This has always remained a source of revival and rejuvenation in the lives of Muslims. It is because of these accounts that the concern of callers to Islaam and reformers have intensified. These narratives have always assisted in reviving the courage of Muslims and in rekindling the embers of Imaan in their hearts and their allegiance to the Deen.

However There came a timeWhen Muslims ……………….

However, there came a time when the Muslims grew unmindful of this history and forgot all about it. Muslims writers, lecturers and preachers then turned to narratives depicting latter-day ascetics and saints. Books and compendiums overflowed with stories about them and their miracles. People became obsessed with these narratives and they occupied pride of place in lectures, academic lessons and books.

Coming back to basics in Our Time………………..

As far as we know, the first person in our times who grew conscious of the status of the narratives and lives of the Sahabah Raziallahu Anhu in the fields of Da'wah and reforming the religious consciousness of people was the famous preacher and great reformer Hadhrat Sheikh Muhammad Ilyaas Kandhelwi Rahimullah (passed away in 1363 A.H/1944 A.D). He recognised the value of this treasure of reformation that lay buried between the pages of books and realised the value of its effect on the hearts of people. He busily engaged himself in studying these accounts, teaching them, narrating them and discussing them. I have personally seen him display tremendous interest in the biographies of Rasulullaah Sallallahu alaihi wasallam and the Sahabah Raziallahu Anhu by discussing them with his students and friends. These used to be recited to him every night and he would listen to them with great attention and insatiability. He desired that they be relived, circulated and discussed. His nephew the great Muhaddith Hadhrat Sheikh Muhammad Zakariyya Kandhelwi Rahimullah (author of "Awjazul Masaalik ilaa Mu'aata Imaam Maalik') has written a book in Urdu about the stories of the Sahabah ' (titled "Hikaayaatus Sahabah). Hadhrat Sheikh Muhammad Ilyaas was overjoyed with this book and instructed those engaged in Da'wah and travelling in the path of Allaah Subhanahu Taala to study and teach this book. Consequently, this book became one of the most important prescribed books for preachers and others and enjoyed wide acceptance.

Deep intrest in Biography of Rasulullah and Sahaba

Hadhrat Sheikh Muhammad Yusuf Rahimullah succeeded his esteemed father (Hadhrat Sheikh Muhammad Ilyaas in assuming leadership of those engaged in the effort of Da'wah. He also followed his father's footsteps in his deep interest in the biographies of Rasulullaah Sallallahu alaihi wasallam and the Sahabah Raziallahu Anhu it was he who

used to read these narratives to his father. Even after his father passed away, he continued studying biographies of Rasulullaah Sallallahu alaihi wasallam ,books of Islaamic history and the Sahabah Raziallahu Anhu despite his demanding commitments to the effort of Da'wah. I do not know of anyone with a wider scope of knowledge about the Sahabah Raziallahu Anhu and the finer details of their lives. I do not know of anyone who could quote so many of their narratives could cite them more eloquently and string them together as beautifully as pearls of a necklace. These reports and stories inspired his discourses and caused magical affects on the hearts of large groups of people who then found it easy to give great sacrifices in Allaah Subhanahu Taala path. They were thus motivated to persevere the greatest of hardships and difficulties in Allaah Subhanahu Taala's path.

Life of Rasulullah and Sahaba as Nourishment of Heart and mind of Daee……..

During the period of his leadership, the effort of Da'wah spread throughout the Arabian peninsula and even to places such as America, Europe, Japan and the islands of the Indian Ocean. The necessity was then felt to produce a book for those taking up the effort of Da'wah and travelling to foreign countries could study and read to each other. This was needed to provide nourishment for their hearts and minds, to motivate their spirituality and to encourage them to emulate Rasulullaah Sallallahu alaihi wasallam and the Sahabah Raziallahu Anhu in spending their lives and wealth for the sake of Islaam. It was needed to encourage them to travel and migrate for Deen, to assist others doing the same and to teach them the virtues of good deeds and noble character. A book was needed of such reports which when read, would cause the reader to fade into the background just as rivers lose themselves in the ocean and just as even a tall man would seem tiny in front of a towering mountain. In this way, they would begin to doubt the status of their conviction, they would regard their religious efforts to be inadequate (when compared to Sahbah Raziallahu Anhu and then would give no importance to their lives in this world. The result would be that they would develop the courage to make greater efforts and resolutions.

By Allah will ………Combining the a writer and a preacher

Allaah had willed that the credit of writing such a valuable book should go to Hadhrat Sheikh Muhammad Yusuf. In addition to the credit he received for his tremendous

contribution to the effort of Da'wah. Therefore, despite his exhaustive commitments and a schedule filled with travels, lectures and meetings with delegations and guests - the furthest one could get from the life of a write he drew great courage and resolved to involve himself in writing with the guidance and help of Allaah Subhanahu Taala As difficult as it were to combine the life of a writer with that of a preacher, he succeeded in completing a commentary of the famous book *"Sharhu Ma'aanil Aathaar"* written by the eminent Imaam Tahaawi StSi&lcSy. This commentary, titled *"Amaanil Ahbaar"*, was completed in several volumes.

The Encyclpedic book on Life of Rasulullah and Sahaba

With the assistance of Allaah Subhanahu Taala, he also compiled the book "Hayaatus Sahabah Raziallahu Anhu " in three large volumes, collecting in it many reports that were scattered in the various books of biography and history. The distinguished author has commenced every section with reports from the life of Rasulullaah Sallallahu Alaihi wasallam and then added accounts from the lives of the Sahabah Raziallahu Anhu, devoting special attention to Da'wah and spiritual reformation for the benefit of those involved in these fields. Therefore, this book offers advice to preachers, is a great provision for those engaged in the effort of Da'wah and a valuable teacher of imaan and conviction to the Muslim public. He has collected in these volumes such reports that cannot be found in any other book because they all have their sources in a myriad of historical and biographical books. He has prepared an encyclopaedia that depicts the lives, behaviour and attributes of those living during the time of Rasulullaah Sallallahu Alaihi wasallam The painstaking details mentioned in this book gives it an inspirational effect not felt in books that suffice with brief accounts. As a result, the reader is always basking in an environment of Imaan, Da'wah, courage, virtue, sincerity and asceticism,

If a book is reflection of its author

It is generally believed that a book is a reflection- of the author, that it represents the love of his life and that it will express the fervour and spirit with which it is written. If this be true, I can vouch that this book is truly inspiring, powerful and a success because the author wrote it with great passion and love foF the Sahabah Raziallahu Anhu. Love for the Sahabah Raziallahu Anhu had truly penetrated his very flesh and blood to the extent that it had dominated his personality and psychology. He has lived in the mould, of their

lives for a long period of time and continues to do so, always drinking from the refreshing fountains of these reports.

About My Foreword……..

This book does not require a foreword from someone like myself because the author is an extremely eminent and sincere personality. I am convinced that he is nothing short of a divine gift and a gem from the gems of time with regard to the strength of his Imaan, the power of his Da'wah, his devotion to Da'wah and his self-sacrificial behaviour in the path of Allaah Subhanahu Taala. The likes of him are not found in the annals of history except after longs period of time. He leads an islaamic movement that is one of the most powerful, most judicious and most inspiring. However, he wanted to honour me with writing this foreword and I have every intention to be a part of this marvellous work. I have therefore written these few words hoping to achieve proximity to Allaah Subhanahu Taala. May Allaah Subhanahu Taala accept this book and make it a means of benefit to mankind.

Abul Hasan Ali Nadwi

Sahaaranpur (India)

2 Rajab 1378 (12 January 1959)

APPENDIX

Follwing quotes from

Scholars of Sunnah

will help to understand the Movement of

Tablighi Jamaat .

Maulana Ilyas said …….

"The actual aim of this movement is to teach the Muslims everything with which The Holy Prophet Muhammad ﷺ came, (That is to get the Ummah attached to the complete system of thought and practice of Islam.) This is our aim.

As for this movement of jamaats and Tablighi Gusht- these are the initial means of achieving this aim; and the instruction and teaching of Kalimah and Salah (Kalima Namaz correction) are, in other words, the ABC of our complete syllabus.

It is also clear that our Jama'at cannot do all the work. What can be done by them is only that where ever they go, they can only produce a motion and awakening by means of their effort, and attach those people. who are unmindful of religious concerns, to the possessors of deen to their place- and can inspire those people of their place who have the worry for deen (i.e. ulama and reformers) for making efforts to reform the ignorant common people. [That is. connecting the public with the ulama and ulama with the public],..."

(From Book Words and Reflections of Maulana Ilvas)

Syed Abul Hasan Ali Nadvi Rahimullah said..........

The Tabligh movement is ideally suited to meet the demand of time and repel the mounting challenge ofdisbelieve and irreligiousness. The present day materialists and Baatil movements make a direct appeal to the common masses and sedulously sow the seed of doubts among them.Ideological debates religious literature and plans and activities that are confined to the elite and do not involve the common man cannot arrest the progress of apostasy and materialism. Only a

religious movement which begins at their grassroot and goes straight to the labourers cottage and farmer field and ignores no section of the society can provide an effective answer to the menace of irreligiousness.

(Book Life and Mission of Maulana Ilyas Page no 204)

Hazrat Qari Muhammad Tayyib R.A. said….

(Founder President of All India Muslim Personal Law Board (AIMPLB)

(Taken from his urdu book (*Islah e Nafs and Tablighi Jamaat*)

"There are four ways of attaining self reformation and by good chance, they all happen to be found in the tablighi jama'at. It includes sitting in the company of the pious, it includes dzikr and fikr, it includes brotherhood for the pleasure of Allah, it includes taking lessons from enemies and also taking account of oneself. The tablighi jama'at is a conglomeration of the four. For an average person there can be no way better than this for attaining self-reformation.

Hazrat Maulana Manzoor Nomani R.A. said..

(The Hadith Scholar and compiler of Maariful Hadith)

Source https://archive.org/details/ManzoorNomaniEnglishBookonTablighiJamaat

It (Tabligh Movement) is the start of an era of purely religious effort. Those people who will take part and move forward with courage are certainely the distinguished one. The only thing is at stake is the proper utilisation of time

and capabilities given by Allah Tabarak o Taala and the reward is so precious that is even beneficial at the cost of life...........

This description is not only to read and close it, Rather it is a live Dawah..............(30th March 1946)

(From Preface of Life and mission)

I have always been of opinion that this name TABLEEGH and those who are working in it as TABLIGHI JAMAAT is creating many confusion for many people. It cause many misconceptions. From the word TABLEEGH people think that it is a work of Preaching (Nassehat o Waaz) and TABLIGHI JAMAAT is a tem or Party of these Preachers.

That's why they expect that they should have an upper level of knowledge required for Preaching /WAAZ/Naseehat. And practically in action (AMALI) they also expect that they should not have a visiblt shortcoming.1.In this background when they see someone in Tablighi Jamaat not even knowing Wazu Properly or their appearance is not according to shariah they become extremely critical.2. They further become surprised after seeing them that they are insisting on others to spare some time from their busy schedule and to go in the path of Allah for near and far as they think that

If preaching Waaz and Naseehat has to be done then why not in our locality instead of going far away.

Bhar Hall

All these confusion comes from basic wrong concept of considering Preaching/Waaz Naseehat as the work of Tablighi Jamaat.

Actually here the name TABLEEGHI JAMAAT means

“Here TABLEEGHI JAMAAT means a system of developing a deeni and Dawat Environment in with a person will be with certain Usools will do the Aamal of Dawat Taleem o Taallum (teaching and learning) Ibadat and Khidmat (Service) .

With this environment it is expected to have an increase in 1. attachment to Islam, 2.increase in Emaan,(Belive in Allah and Rasool command and words), 3. reformation of Action 4.seeking of knowledge and 5.Islah e Nafs and the 6.development of Jazba of sacrifice for Islam.

That’s why all muslims with whatever lag in his knowledge or action (Ilm o Amal ki Kmee) is not only invited rather sometimes pulled and no minimum condition is put as eligibility for going in TABLIGHI JAMAAT.it is expected that with this Environment he will take good effect and Allah the actual caller and the master of our heart will bless him with hidayat.

And that’s why in TABLIGHI JAMAAT all kind of and all strata of people are there.

Source Book is https://archive.org/details/ManzoorNomaniEnglishBookonTablighiJamaat

Maulana Yusuf R.A. said…..

(Translated from his Letter to a Jamaah in the path of Allah in Saudi Arabia)

To achieve strong connection with Allah and to gain his divine help, the only means are the way of Muhammad ﷺ.If the following the prophet will be in

all sphere of our life then Allah will make us successful irrespective of the situation & worldly means. (Biography page 767)

Maulana Muhammad Saad Kandhalvi (HA)

(Madarsa Kashiful Uloom Basti Hazrat Nizamuddin Rahimullah)

(Taken from preface of Muntakhab Ahadith)

“Such Daee (one who invites towards Islam) need to be developed, whose desires should be consistent in knowledge, action, thought, perception, passion, compassion, and the manner of invitation to Islam following the aspirations of prophets, particularly Muhammad ﷺ. Not only should they posses a strong Iman (Faith) and virtuous deeds, but their inner inspirations should be on the pattern of prophets. They should cherish a fervent love of Allah and His fear, and a state of intimacy with Him. In character and habits, they should adhere to the Sunnah of the Prophet ﷺ. Their love or hatred should be for the: sake of Allah. The motivating factor behind their inviting to Islam should be a deep compassion and mercy and kindness for all mankind. The often repeated Devine principle for prophets. "Our reward is solely with Allah," should be their hallmark. They should have no other objective except the pleasure of Allah

Maulana Ibraheem Dewla (HA)

(Elder of Basti Hazrat Nizamuddin R.A.New Delhi ,India)

(Translated pages from urdu book)

Advices Facts and Requests on Preservation of Manhaj……

"The blessed work of Dawat o Tabligh must remain in its correct Path"

Maulana Words starts …….

"It is collective responsibity of all the Ulema of Muslim Ummah to preserve this great work of Dawat o Tabligh in its original and correct form in the light of Quran o Hadith as adopted by the Great *Akabireen* (Scholar) of Ummah."

Maulana Mentions Following Point about great effort of Dawat o Tabligh to be preserved.

1. The great effort of Dawat o Tabligh has always been done under direct supervision and control of the Pious and knowledgeable Ulema.
2. The Blessed work of Dawat o Tabligh is always being done primarily with intention of own correction and Islah.

3. The Basic ambit of the work of Dawat o Tabligh has been to inculcate in life the six chosen qualities of *Sahaba Karam*.
4. In this Great Movement of Dawah o Tabligh always has been appreciation admiration and respect for all other of Deen and all people of capabilities.
5. This work of Dawat o Tabligh has been free from criticizing others, or competing or negating others.
6. There is no high claims and Exaggeration (*Dawe and Gulu*) in the work rather middle and inclusive attitude has been.
7. The work has been free from Groupism, Secterianism and *Taassub*.
8. Through the work of Dawah always emphasis has been on establishment of Islamic Society.
9. The Preservation of the Manhaj of Dawah has always been by the Taqwa piety of the workers (Daee's).
10. In the work of Dawah always the collective conscience of Ummah has been preferred over any individual Opinions.

Maulana Ihtashamul Hasan Kandhalvi R.A.

(Taken from Translation of his Urdu book Muslim Degeneration and its Only Remedy **Available for download**

http://www.islamicbulletin.org/free_downloads/resources/muslim_degeneration_and_its_only_remedy.pdf

The Root-Cause of Allah Anger with Ummah and Collective Punishment

From the above Hadith it is clear that giving up the act of enjoining the good and forbidding the evil has usually been the root cause of Allah (SWT)‟s anger and displeasure and His eventual punishment. And if this Ummah becomes guilty of that neglect and omission, the punishment to be given to them will be more severe than to the earlier Ummah because they would have failed to recognize their exclusive obligation and neglected to fulfil the sole mission in their life.

1. For this reason, Sayyidina Rasulullah (Sallallahu „alayhi wa sallam) has enjoined the act of enjoining the good and forbidding the evil as "the essence and special feature of the faith of Islam" and declared giving up this act as the cause of decay and decline of the faith.
2. In the Hadith of Sayyidina Abu Saeed Al-Khudri (RA) narrated from *Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) it is stated: "When anyone of you witnesses the commission of evil, he should use his hands to prevent it; and if he has not the power to do this, he should use his tongue; and if he has not the power to do even this, he should use the power of his heart; and this last represents the weakest degree of faith." [Muslim]*
3. Even clearer is the Hadith of Sayyidina Abdullah bin Masood (RA) narrated from *Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam): "Never a Prophet had been sent before me by Allah (SWT) towards his nation who had not among his people; his disciples and companions who followed his ways and obeyed his command. Then there came after*

them their successors who said whatever they did not practise, and practised whatever they were not commanded to do. He who strove against them with his hand was a believer: he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer and beyond that there is no faith even to the extent of a mustard seed." [Muslim]

4. The vital importance of Tabligh (the task of propagation of Islam) has been further emphasized by *Imam Ghazali (RA) in the following manner:*
5. *"There can be no doubt that the act of enjoining the good and forbidding the evil is that solid pillar of Islam on which each and every article of faith rests. It is for this very mission that Allah (SWT) deputed all the Ambiya. If, unfortunately, it is ignored or forgotten and its methods and practices are given up, one has to say that the very purpose of Nubuwwah is totally defeated and rendered meaningless. Thereafter, conscience, which is the capital wealth of man, will decline and worsen, inactivates and dullness of mind will prevail. The highway to sin and highhandedness will be opened up and inhumanity will spread in the whole world. All achievements of man will become dangerous and even harmful. Human relationships will break down. Civilizations will be ruined. Mankind will be reduced to utter moral poverty. But, the clear realization of all this will come only on the day of Qiyamah, when all of mankind will be on trial before Allah (SWT) and be called upon to account for each and every action.*
6. " Alas! Alas! The fear has come true, that which was feared is before our very eyes. نوعجار هيلإ انإو لله انإف ، اروقدم اردق الله رمأ ناكو The tower of knowledge and enlightenment has been destroyed and its benefits and effects have been completely wiped out.
7. Consequently, mutual disrespect and disgrace are common. Nothing of the grand relationship between man and his Creator is left in human

hearts; on the contrary man like an animal has become the slave of his desires.

8. Indeed, not only is there scarcity of true Muslims in this world now, but it is practically impossible to meet anyone who is prepared to bear hardship for the sake of propagating Islam.
9. Any Muslim who dares to take steps to remove the present state of breakdown and destruction, endeavors to revive the Sunnah of Tabligh and comes forward to shoulder that heavy responsibility will surely rank as the noblest and the most distinguished being among all of mankind.
10. He (RA) said this nearly eight hundred years ago, but his statement is very accurately applicable to us today. We must consider and calmly think out what is to be done in these circumstances. There are some well known causes which seem to be responsible for the indifference that prevails today. These are discussed below:

First Cause of Muslims not doing (Left)/neglecting work of Dawah o Tabligh & Islah

We generally perceive that the act of Tabligh is the sole and special responsibility of the Ulama, even when the related orders of the Quran are clear and fully applicable to each and every living Muslim.

1. The actions and the hard work of the Sahabah of the Nabi (Sallallahu „alayhi wa sallam) and all those distinguished Muslims who immediately followed them, bear definite testimony to the view that each and every Muslim is responsible for Tabligh.
2. To give the responsibility of Tabligh (enjoining the good and forbidding the evil) solely to the ranks of Ulama and not to ourselves is a sign of great ignorance on our part.

3. The duty of the Ulama is to state the truth and to point out the right path. To enforce righteousness among the people and to keep the people moving on the right path is the responsibility of all other Muslims.
4. The following Hadith of Sayyidina Ibn Umar (RA) narrated from *Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) is a clear warning for this: "Beware! Every one of you is a shepherd and every one is answerable with regard to his flock. The Caliph is a shepherd over the people and shall be questioned about his subjects (as to how he conducted their affairs). A man is a guardian over the members of his family and shall be questioned about them (as to how he looked after their physical and moral well-being). A woman is a guardian over the household of her husband and his children and shall be questioned about them (as to how she managed the household and brought up the children). A slave is a guardian over the property of his master and shall be questioned about it (as to how he safeguarded his trust). Beware, every one of you is a guardian and every one of you shall be questioned with regard to his trust." [Muslim]*
5. In another place, a yet clearer account is given*: Sayyidina Abu Ruqayya Tameem ibn Aus ad-Daaree (RA) narrates that Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) said: "The Deen (religion) is Naseehah (advice with sincerity). We said, "To whom?" He (Sallallahu „alayhi wa sallam) said, "To Allah and His Book, and His Messenger, and to the leaders of the Muslims and their common folk."" [Muslim]*
6. Even if we suppose as an extreme case that this task has to be carried out by the Ulama only, the present emergency and the critical situation demand that every one of us should put his shoulder to the wheel and

strive hard for establishing Allah's supremacy on the earth and for protecting the Muslim way of life.

Second Cause of Muslims not doing (Left) work of Dawah o Tabligh & Islah

It is commonly perceived that if a person is firm and steadfast in his own Imaan the wrong belief of others will bring him no harm because of the meaning attached to the following Ayah of the Quran: O you who believe! Watch out for your own selves (i.e. your deeds). When you are on the right path, those who go astray cannot harm you [Surah Al-Mai"da:105]

1. In fact, the real meaning and sense of the above Ayah is not what is being apparently attached to it, because in that case, the meaning would appear to be against the Divine wisdom and spirit and against the teachings of the Shariah which considers the collective life, progress and salvation of the Muslim society as a whole to be fundamental.
2. The Muslim people must be considered like a single body having several limbs and when any limb receives an injury, the whole body suffers from the pain.
3. Mankind may progress to any limit and it may reach the highest peak of glory in any sphere of life, yet there will be some who will go wrong and become involved in godlessness.
4. In such an event, the above Ayah reassures the righteous people that as long as they remain steadfast and keep moving along the right path, no harm can be brought to them by those who decide to give up the right way of life.
5. Another point is that full enlightment will be received only when all the rules of Shariah are accepted and practiced, including all the Divine

commands, which naturally cover enjoining the good and forbidding the evil.

6. This interpretation is supported by the following words of *Sayyidina Abu Bakr (RA): "O people! You quote this Ayah "O you who believe! Watch out for your own selves (i.e. your deeds). When you are on the right path, those who go astray cannot harm you [Surah Al-Mai‟da:105] But I have heard Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) say that when people see something evil and do not seek to change it, Allah will send down punishment for all of them." [Tafsser Ibn Katheer]*
7. The Ayah in question has been similarly explained by all the truly learned personalities such as Imam Nawawi (RA) who explains in his book Sharh Muslim: *"The agreed opinion of the learned personalities regarding the meaning of this Ayah is that When you have performed the duty enjoined on you, the carelessness of those who refuse to profit by your counsel will not harm you as Allah (SWT) says "No one shall carry another man's burden [Surah Al-Faatir:18]"*.
8. And of the several commandments addressed to all, one is that regarding enforcement of good and prevention of evil. Therefore when an individual has performed this duty and the addressee does not obey, the former shall not be penalized for it. He has performed his duty of enjoining the good and forbidding the evil and acceptance or rejection of it by the other party is not within his ability."

Third Cause of Muslims not doing (Left) work of Dawah o Tabligh & Islah

People of distinction as well as the common man, the learned and the uneducated all alike have become indifferent or even lost hope of the

improvement of society. They all seem to have accepted the fate that it is difficult, rather impossible these days for Muslims to make any progress to regain their lost glory.

1. Whenever any scheme for improvement and correction is presented to anyone, the usual reaction is how can the Muslims progress in the circumstances when they have neither a state of their own nor any power to rule, neither wealth nor any financial standing nor army and equipment of war nor any influence?
2. They lack even in physical strength, mutual agreement and unity of purpose. Even the religious people seem to have decided by themselves that, it being the fourteenth century Hijra and the people having drifted so far away from Nabi (Sallallahu „alayhi wa sallam)"s teachings that the downfall of Islam and the Muslims is inevitable.
3. They maintain that in these circumstances it will be useless to make any effort towards the betterment of Muslims. It is true that the effects of the light of Nubuwwah become less and less as we are removed farther and farther away from it, but this does not mean that no effort should be made to revive that light by enforcing Shariah and upholding and defending it with all our energies and power i.e. the way of life taught by Mohammed (Sallallahu „alayhi wa sallam).
4. For, had the Muslims before us thought so there would have been no trace of Islam left anywhere by now because there would have been no means through which the lessons and the teachings of the Shariah could have reached us.
5. Therefore, it will be deadly for us not to check the present negative attitude towards Islam. We should adopt a forcefully positive line for our own sake and also for the sake of future generations. Time is moving swiftly and so is the pace of fall in the religion of Islam.

6. The situation demands a strong, quick and determined effort by one and all for arresting the corruption and stopping further decline of Muslim society. As a rule, existence of true Islam depends entirely upon the steadfastness and collective effort of its followers. Unfortunately, they seem to be inferior in these very requirements.
7. We must appreciate that the Quran and Hadith are full of the lessons in calling Muslims to be active and to stand firm in the path of Allah (SWT). There is a Hadith about a very pious person who may be busy in Salaah night and day all his life, but he cannot come to the level of one who struggles and sacrifices his pleasure and comfort for the sake of guiding and helping people to move on the right path of Islam.
8. On this very point, many commands and injunctions in the Quran exist. It is clearly brought out that the one who strives hard in the path of Allah (SWT) remains superior and noble compared to all others, for example it occurs in the Quran: The believers who, without a reasonable excuse, sit at home cannot equal those who perform Jihad in the path of Allah (SWT) with their lives and wealth. Allah (SWT) has raised the status of those who perform Jihad with their lives and wealth as compared to those who stay at home.
9. To the former, He has promised a blessed abode. Allah (SWT) has exalted the Mujaahideen over those who stay at home, with glorious rewards, eminent positions, His mercy and forgiveness and Allah (SWT) is forgiving and Merciful [Surah An-Nisa:95] Although the above Ayah refer directly to Jihad against the infidels and unbelievers in order to uphold the teachings of Islam and to crush and suppress faithlessness and belief in more than one god and although we are unfortunate in not having the opportunity of fulfilling that great task, we ought not to

throw away any chance of doing something, however small, in the direction of propagating the truth.

10. Only then can we expect that one day our humble efforts and insignificant steadfastness may gather strength for bigger and higher performances. We shall most certainly guide to Our ways those people who struggle for Our Deen [Surah Al- Ankaboot:69] Undoubtedly Allah (SWT) has promised to provide protection for the way of life propagated by Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam).

11. However, human effort and perseverance have been defined as the only media for its promotion and advancement. The Sahabah of the Nabi (Sallallahu „alayhi wa sallam) strove untiringly for that purpose and assuredly, they succeeded and were given high rewards. They had the honour of receiving Divine help and assistance.

12. We being their admirers and believers, should try and follow them and prepare ourselves for working to establish Allah (SWT)"s supremacy on the earth and for propagating the message of Allah (SWT) Thus, we will also be favoured with Divine help and assistance. *"If you (come forward to) help the religion of Allah (SWT), He shall help you and make you steadfast" [Surah Muhammad:07]*

Fourth Cause of Muslims not doing (Left) work of Dawah o Tabligh & Islah

Most of us think that, as we ourselves do not possess the essential worthiness and qualities of Islam, we are not competent to perform the duty of propagation of those qualities to others. This is a clear misunderstanding.

1. Since an obligation has to be fulfilled, particularly when we have been commanded by Allah (SWT) for that task, there can be no question of denying obedience to it.
2. We must set ourselves to work in obedience to the Divine command. Our efforts then shall InshaAllah (if Allah (SWT) wills) gather greater strength and make us more determined and bold.
3. In this way, our continued endeavor on proper lines will one day bring us the great honour of being dear to Allah (SWT). It is against the law of Allah (SWT) that, if one perseveres and strives for His sake (religion), He would not grant favours and kindness because the person was not competent or fit for the task!
4. This point is fully brought out in the following Hadith: Sayyidina Anas (RA) states that we asked Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam), *"Should we not enjoin good until we practice it all and should we not forbid evil until we avoid it all? He (Sallallahu „alayhi wa sallam) said, "No enjoin good even if you do not practice it all yourself and forbid evil even if you yourself are not able to avoid all of it."[Tabarani]*

Fifth Cause of Muslims left work of Tabligh o Dawat & Islah

Cause

Most of us believe that the religious schools, the Ulama, the presence of places like Islamic research Institutes, Islamic centers, Maktabs ,Madarsas Khanaqah (where practitioners of Dhikr devote themselves to teaching Dhikr to those who come to them) and the religious books and magazines are sufficient activities for the fulfillment of the mission of enjoining the good

and forbidding the evil. These efforts (many of us think) are enough to meet the requirements of Tabligh.

1. Undoubtedly, the presence of all these is absolutely essential and one must look upon them with respect and pay attention to their problems, as the remains of Islam that exist today owe their existence to these very institutions, but they are not enough to meet the situation even partially.
2. The task (of reformation) is difficult considering our present weaknesses and the extent of the problem. To be content with the existence of these few methods will be a folly on our part.
3. Even to get full benefit from these institutions, we have to create within ourselves, a true and a deep respect for the faith of Islam and a burning desire to adopt it in our practical life.
4. Even until fifty years ago, people did possess real love, urge and passion for Islam and there were visible signs and products of the Islamic way of life. In those days these institutions could perhaps meet the demand satisfactorily.
5. But today all our sentiments and feelings for Islam are practically dead, because of the continuous onslaught on our faith and society by various foreign elements and forces.
6. Alas! They have succeeded in their object, since instead of love; we seem to possess a hidden inferiority complex towards our religion and faith! Therefore, we must act quickly and take the initiative from the hands of opposing forces and launch a strong counter effort whereby we are able to revive the dead spirit of each and every Muslim and reawake in him the love and attachment for Islam.
7. Only then we get full benefit from existing religious institutions which in turn, can serve the community in a right manner and unless such

steps are taken strongly, the present state of false satisfaction will spread deep and wide and these institutions which are doing good in this limited way, may meet the fate of total destruction.

Sixth Cause of Muslims not doing work of Tabligh o Dawat & Islah

There is great danger that whenever someone takes up the work of commanding good and forbidding evil, he is not received well by the people. People will treat him badly, using harsh and insulting language and sometimes people will adopt a rude and insulting attitude towards religious workers.

1. This is all true, but we are likely to forget the fact that the performance of the act of propagation means simply to follow in the footsteps of the Ambiya of Allah (SWT), who were always the victims of the worst type of treatment.
2. That is the usual and certain fate of those who take to the mission! Indeed, all Ambiya had to suffer untold miseries on account of this, as is clear from the following Ayah: *And we sent down Ambiya before you amongst people gone by, and no Rasul came to them but that they ridiculed him [Surah Al-Hijr:10]*
3. Nabi (Sallallahu „alayhi wa sallam), *"No Rasul or Nabi has suffered more than me in the propagation of truth."* It is clear therefore, that there is no excuse for such doubts. As we declare ourselves to be the followers of Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) who himself had suffered in the performance of this very mission. He persevered with everything patiently and with tolerance, we must also follow his noble

example and show patience and calmness while performing the essential duty of Tabligh.

The Solution

1. It has been clearly brought out in the previous pages that the current disease in the body of Muslims has sprung from the weakening of the true spirit of Islam in our hearts. As a result, real feelings and love for Islam are practically dead in us and our belief in it has become weak.
2. Obviously, when the very source becomes dry, the channels of justice, good deeds and fine character, which can flow from it, are not to be benefitted from any longer.
3. This is exactly what is being witnessed today. It has been fully discussed and brought out earlier that the only means for the building up of this source and maintaining a flow of religious benefits from it is the act of Tabligh which really and truly is the life blood of Islam.
4. Unless we are able to renew it, we cannot achieve anything in this life, because no nation or people can rise to fame without having in them the high human qualities and character which only the religion of Islam can give. We should now clearly realize the disease from which we suffer and judge the treatment which can bring the cure.
5. It is now up to us to set about the renewal of the compulsory task of Tabligh. It is only then that we can hope to restore the true faith of Islam in the people.
6. By this method alone can we recognize and truly understand both Allah (SWT) and His Rasul (Sallallahu „alayhi wa sallam) and will be able to clearly understand and finally agree to follow their commands and wishes. To achieve it, we will have to adopt the exact methods and ways which were expressed and shown by Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) himself when he reformed the unbelieving Arabs.
7. Allah (SWT) says in the Quran: *Indeed Rasul-ullah (Sallallahu „alayhi wa sallam) is the perfect example for you to follow [Surah Al-Ahzaab:21]*

In this regard Imam Maalik (RA) said: "In other words, the people who come as the last part of the Ummah of Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) will never be reformed until the same way is used to reform them as was used in the beginning."[Tanqīḥ Taḥqīq Aḥādīth at-Ta‟līq]

8. In the beginning, when Nabi (Sallallahu „alayhi wa sallam) had started to call the people to Islam, he did not have a single supporter behind him nor had he any political power or wealth. The non believer Arabs were proudly independent, unyielding and uncompromising.
9. None from among them was prepared to listen to reason or truth or obey another person. They strongly disliked and were deadly opposed to the message of Truth which Nabi (Sallallahu „alayhi wa sallam) had the sole mission to teach.
10. In these circumstances, one wonders what gave such invisible power and force to that one single man who was worldy poor and without any means that he eventually was able to draw the whole of the Arab nation towards him.
11. After all, what was it towards which Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) called people and whoever responded to it would remain Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam)‟s forever?
12. The whole world knows that it was a single lesson which was Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam)‟s goal and real purpose which he presented in front of people, as elaborated in the following Ayah: *That we worship nothing but Allah and associate none with Him as His compeer or rival and none of us considers another god except Allah [Surah Ale-Imran:64]*
13. The propagation of very truth can bring the same results, today. Nabi (Sallallahu „alayhi wa sallam) disallowed his followers from looking upon any being except Allah (SWT) for worship or obedience. Not only did he succeed in achieving his aim but was able to cut all ties between his followers and every foreign system and bound his people in one unchanging system of life from which they never tried to break away again.

14. They really became the embodiment of: Follow that which has been sent to you from the Sustainer, and do not follow other (considering them) as Protectors except Allah (SWT) [Surah Al-A‟raaf:03]

15. This was the real lesson, which Nabi (Sallallahu „alayhi wa sallam) had been commanded (by Allah (SWT)) to teach and spread. It is further clear from the following Ayah*: O Mohammed (Sallallahu „alayhi wa sallam), invite (people) to your Allah with wisdom and better counsel, and argue with them in such a way as is best; verily your Allah knows the one who wanders astray from His path and He knows those who are on the right path [Surah An-Nahl:125]*

16. The highway marked for the progress of the Nabi (Sallallahu „alayhi wa sallam) and his followers is further described in the following Ayah: *(O Mohammed (Sallallahu „alayhi wa sallam)!) say, this is my path, and I invite you towards Allah (SWT) with full wisdom, I and my followers too: and Allah is all Pure, and I am not one of those who associate others with Allah (SWT) [Surah Yusuf:108]*

17. *And whose words can be better than those of one who invites (you) towards Allah (SWT), does good deeds and say "Verily, I am of those who submit their will to Allah [Surah Fussilaat:33]*

18. To call mankind to Allah (SWT) and show the right path to all those who had gone astray was the only mission and the sole purpose of the life of Nabi (Sallallaho Alaihi Wassallam).

19. To serve this very purpose, thousands of Ambiya had been deputed before him. As Allah (SWT) says*: And we did not send any Rasul before you, but that we revealed upon him that verily there is no Allah but Me and so worship Me [Surah Al-Anbiyya:25]*

20. The noble life history of Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) and also those of other Ambiya show one single aim as the sole mission of their lives: i.e. to believe in One True Allah (SWT) and His one Divine Personality and His Divine Attributes. This belief is the essence of the faith of Islam.

21. It was to practice and prove this very faith that man has been sent on this earth, in other words: *I have created the Jinn and Human beings only so that they live their lives as My slaves [Surah Az- Zaariyaat:56]* We should by now be able to understand the real purpose behind the creation

of man and the way we particularly Muslims should live. We should also know the true disease from which we suffer and its treatment should consequently not be difficult. We need to find out how to apply that treatment and regain our lost strength. If we bear in mind all which has been discussed so far and as a result act sincerely, the method adopted will Insha Allah (by the will of Allah (SWT)) prove beneficial and successful. The proven successful method is described below.

Course of Action

With my very limited knowledge and understanding, I have proposed a scheme of work and action for the improvement of Muslims and their progress in Islam. Actually what I have to say is nothing else than a brief outline of the practical way of life which had been followed by our forefathers and early Muslims.

1. The first and the foremost thing to do is to change the aim of our life from material intention and collection of wealth to the work to establish the supremacy of Allah (SWT) on earth and Islam and this needs to become a defined objective for ourselves.
2. A sincere effort needs to be made for the enforcement of the commands and orders of Allah (SWT); to sincerely decide to obey all commands of Allah (SWT) i.e. to try to practice them in our daily lives and to turn away from the disobedience of Allah (SWT) in all circumstances. The fulfillment of this decision must be made the primary objective of our lives. We can plan and act on this foundation by adopting the following practical method and procedure.
3. To memorize and correctly recite the Kalimah ال إله ّإلا الله دمحم رسول الله And to understand its exact meaning as well as what it actually suggests. That is to believe, to say, and to act on the faith that Allah (SWT) is the only Power, the onlv Authority and the Sole Controller of all things, and it is He alone who is to be worshipped and obeyed, and it is He alone who grants success or failure in life. Success will depend on our truly adopting the way of life preached and taught by Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) and our accepting him as true and last Prophet of Allah (SWT).

4. Having this as a foundation, we then begin to change our own life on the requirements of the Kalimah.
5. To become punctual and regular in offering our Salaah five times daily. The performance of this most obligatory duty should be strictly in accordance with the procedure laid down by Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam), to be performed in utmost humility and devotion.
6. The greatness and superiority of Allah (SWT) must be held supreme in mind throughout the prayers, whilst maintaining the feelings of our humbleness and helplessness.
7. In other words, Salaah should be performed as if one was actually being presented to Allah (SWT) in a manner befitting the Height of His Greatness and Glory. If the procedure of Salaah is not known, it should be learnt properly with each of its details committed to memory.
8. To develop attachment of body and soul to the Quran in the following manner:
9. a) To recite daily a portion of the Quran, however small with highest respect and reverence for the Holy Scripture along with understanding of it's meaning, if possible. If one is unable to understand the meaning, he may still recite the text with the purpose and hope that his salvation and progress depends upon it. Simple recitation of the original words and lines is also a great blessing. If a person is unable to read, he should spend a litle time daily to learn to recite it (properly).
10. b) To ensure that one's own children as well as those of the neighbours and friends are taught the Quran and other essential religious books as a first step in their learning.
11. Some time should be devoted each day to Dhikr Rememberance for Allah which means concentrating on the Omnipotence, the Greatness, and the Attributes of Allah (SWT), and to offer Durood [Prayers & Salutations] for Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam). In this connection, guidance should be sought from a Sheikh-e-Tariqat (a learned and saintly person) who should be carefully selected for his distinction in piety and his capacity to follow Shariah and Sunnah. He may prescribe certain Wazaif (litanies) to be recited during the times of Dhikr. In case no such person can be contacted, it is

suggested that the following Wazaif (litanies) may be repeated a hundred times both in the morning and in the evening: a) Third Kalimah: سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ وَلَآ اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ b) Durood [Prayers & Salutations] for Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam) c) Istighfaar (seeking forgiveness of Allah)

12. Every Muslim must be considered as one's real brother and must always be given affection, sympathy and sincere attention at all times, particularly when he is in need. The fact that a person professes the faith of Islam automatically entitles him to brotherly respect and reverence from all Muslims, who must at all times refrain from causing him any physical or mental harm.
13. The above practices should be strictly enforced in one's own life and, at the same time, efforts should be made so that other people may follow them as well.
14. The only and the best way to achieve this is to devote some time specifically for learning and inculcating in oneself these fine Islamic qualities, and also persuading others to make similar efforts.
15. Thus a joint and collective campaign will automatically ensure for the growth and expansion of Islam in its true form, which is the real and urgent need of the day. It was exactly this type of work, which every Prophet of Allah (SWT) had to do as his sole occupation.
16. For the sake of this work, almost all Prophets had to bear untold miseries and perils. The worthy Companions of Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam), as well as many other distinguished Muslims of the early period of Islam, spent the whole of their lives in striving hard and struggling for the religion of Islam in this very manner. Most of them sacrificed their lives in the sacred path of Allah (SWT).
17. It will be our misfortune and enormous loss if we do not devote a part of our lifetime, however small a period it may be, towards propagating and perpetuating Islam.
18. We must confess that it is due to our negligence in this vital task that the Muslim society has reached its present state of low morale and virtual collapse and, therefore, we must rise and make manifold efforts.

19. Previously, the very purpose of being a Muslim was to be ready to sacrifice one's life, honour and wealth for upholding Islam and the Kalimah. In those days, whoever didn't aspire to sacrifice his life for the sake of Islam and the Kalimah was considered to be ignorant and a useless person.

20. But alas! Today, although we feel proud to be called Muslims, we remain totally unmoved by the fact that every particle of Islam is being destroyed one by one before our very eyes, and not a finger is moved to check this terrible loss.

21. If we realised it only then we could have appreciated that the propagation of Islam is our real mission in life, and therein is the key to our very existence as Muslims and also our success, glory and ultimate salvation.

22. The opposite is also true that by neglecting this important task we suffer from moral degeneration and social degradation. The only remedy is that all of us must sincerely repent our lethargic and injurious past and take immediate steps to revive the act of Tabligh as our major occupation. It is only then that we can expect the mercy and compassion of Allah (SWT) to flow, to bring us triumph and happiness both in this life and the hereafter.

23. This does not mean that we should give up everything else, i.e. our professions, trades or employment and take entirely to this work. It actually means that as we devote our whole-hearted attention and time to other material vocations, in a similar manner we should also attend to this work.

24. As and when someone finds himself ready to pickup this sacred task, he should try to contact his friends or such people in his neighbourhood who may already be engaged in this work and spend a few hours a week in their company.

25. The next step will be to spend under the guidance of those people, full three days every month outside in a locality or a village other than one's own. Later, but as early as possible, to pass one full month, or better still, forty days annually in some distant area in a similar manner.

26. Lastly, the real requirement in Tabligh is to spend continuously four months once in the lifetime, in a given place or area. All these

periods are to be spent entirely in the pursuit of learning and propagation of the true faith of Islam and adopting the actual way of life under the sacred code of Shariah.

27. Thus our efforts will become extensive and ultimately reach every person, rich and poor, employer and employee, Land-Lord and Peasant, learned and ignorant, to join hands in this work and become bound in the ties of true Islam as ordained by Allah (SWT) and Sayyidina Rasul-ullah (Sallallahu „alayhi wa sallam).

Summary of the Model of Dawah Work of Every Muslims

A brief outline of the work of Tabligh, its importance and urgent need have been discussed and it now remains to be seen as to how all this can guide us and bring us the desired relief and benefits in our times which are filled with confusion, unrest and conflicts. For this, once again, we have to seek guidance from the Quran which refers to the hard work and patience for the faith of Islam as a highly profitable business and puts it across in the following manner: O you who believe! Shall I point out to you a trade that will shield you from a grievous doom? Believe in Allah and His Rasul and perform Jihad in His way with your wealth and lives. This is best for you, if you understand. Your Allah will forgive your sins and you shall enter Jannah, under which ripple (beauteous) streams and stately abodes in everlasting gardens and this is great success.... And another which you covet much, i.e. succor from Allah and victory near at hand, and give glad tidings to those who believe" [Surah As-Saff:10-13] The above Ayah describes a trade, which, if accepted, promises rescue from all types of sufferings and punishments. The trade meant is to have a firm faith in Allah (SWT) and His Rasul and to struggle hard in the path of Allah (SWT), without avoiding using one's life and wealth. This again points to the act of Tabligh, which can ensure for us everlasting well being and happiness. It is this simple work that

will bring us great benefits, such as the forgiveness for all our sins, deliberate mistakes and shortcomings and high rewards in the Akhirah. So much for the success in the next life which really is the greatest joy for a Muslim, but there is also a clear hint for benefits in this life, too. We shall get what we like most such as prosperity, divine help and success against all our adversaries. In other words, Allah (SWT) has demanded two things from us, first to have firm faith in Him and His Rasul and secondly to struggle hard in His path, giving if need be, our lives and all that we possess. In return for this, He has also promised two things first a beautiful and peaceful house in Jannah with an eternal life and everlasting happiness and second honour and success in this life. The first demand on us is that of Imaan. This is exactly what Tabligh is meant to bring about in us that we should all be gifted with the wealth of true faith. The second demand is of striving in the path of Allah (SWT) which actually means Jihad, which may sometimes mean fighting a war against oppressors and non believers. However, it also means striving in belief of Allah (SWT) being One and enforcing Allah (SWT)'s commandments, which is also the ultimate aim of Tabligh. It should be clear to us that happiness and success in the life after death is solely dependent on having firm faith in Allah (SWT) and His Rasul (Sallallaho Alaihi wassallam) and in striving hard in the path laid down by Him. Similarly, success and prosperity in this life, also depend entirely on that very faith and on spending all our efforts in the path of Allah (SWT) When we fulfil these basic requirements, firstly, of faith in Allah (SWT) and His Rasul (Sallallaho Alaihi wassallam), and, secondly, of struggling hard in their path, through these two qualities alone, we can decorate ourselves with high noble qualities and excellence of character and then can we be fit to receive the promised Khilafah of Allah (SWT) and His kingdom on earth, which are bound to come to us as is promised in the Quran: To those

of you who believe and do righteous deeds, Allah promises that He will certainly give dominance to them in this world as He gave to those before you, and the religion that has been chosen for them shall be strengthened for them, and He will thereafter certainly transform their fear into tranquility; provided they worship Me and associate none with Me [Surah An-Noor:55] The above Ayah describes a direct promise of kingdom, but through Imaan and righteous deeds. This was actually fulfilled in the days of the Nabi (Sallallaho Alaihi wassallam) and remained in effect right through the period of the first four caliphs of Islam who were guided by Allah (SWT) i.e. Sayyidina Abu Bakr (RA), Sayyidina Umar (RA), Sayydina Uthman (RA) & Sayyidina Ali (RA). Practically the whole of Arabia had become an Islamic State in the days of the Nabi (Sallallaho Alaihi wassallam) himself and the rest of the countries (Muslim countries of today) mostly joined Islam during the period of the first four Caliphs or immediately after their time. Later on the promise continued to be fulfilled in favor of a number of Muslims kings and caliphs and it would still happen if someone fulfills the conditions, as is clear from another Ayah: Surely Allah's followers shall dominate [Surah Al-Maida:56] In these pages, a study of the present situation and a practical solution for improving it has been given. In fact, the solution is nothing other than the actual Islamic way of life which belonged to our forefathers and early Muslims. Conclusion In conclusion, it can be said that there is no way to gain honour, happiness, peace and rest in this life other than to adopt and firmly hold on to the work and system of Tabligh, for which everyone of us must use all our energies and wealth. Hold fast to the rope of Allah and do not create dissension's [Surah Ale-Imran:103] Final Appeal This very system has actually been put into practice in the recent past, in the territory of Mewaat and a few other districts around Delhi (India). Although the work in that region has not yet reached the final

stages the progress of the local Muslim has been noticeable. The blessings and benefits of the system of Tabligh are clearly visible and worth witnessing. If all Muslims collectively resolve to follow the noble example described above and adopt the correct system of life, as described in this book, there is every hope that through this effort, Allah (SWT) may remove all our hardships and troubles and we may be able to regain our faith, the power to do righteous deeds and the resultant honour, greatness and glory in this life and attain permanent success in the next. The Muslims can then set an example for the rest of the world to live in peace, rest and happiness, which is the natural desire of every man on earth. An attempt has been made to explain as clearly as possible the real purpose behind the publishing of this book, which is to present the readers the sketch of a practical way of life which about sixty years ago, had been started and faithfully followed by Maulana Mohammed Ilyas (RA). He had in fact devoted all his life for this sacred purpose and mission. It is up to us, the Muslims of the present time to understand our obligations towards Islam and fulfil them in our own interest and that of the coming generations and of mankind at large. The way is clear and well set. Let us begin the march and fix our minds on the final goal, which is to earn the pleasure and approval of Allah (SWT).

This Book is Dedicated

To
All slaves of Allah
Working in Different Fields
like
Dawah Taleem Tazkiyya Khidmat
With
Ikhlas (Sincerity of intention)
For
Helping mankind enter
into
Paradise
(Eternal life after death).

(Requesting for Dua for all those who participated in this compiling)